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SOCIAL AND CULTURAL GEOGRAPHY OF
HYDERABAD CITY



Social and Cultural Geography of Hyderabad City

A Historical Perspective

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DHARMENDRA PRASAD

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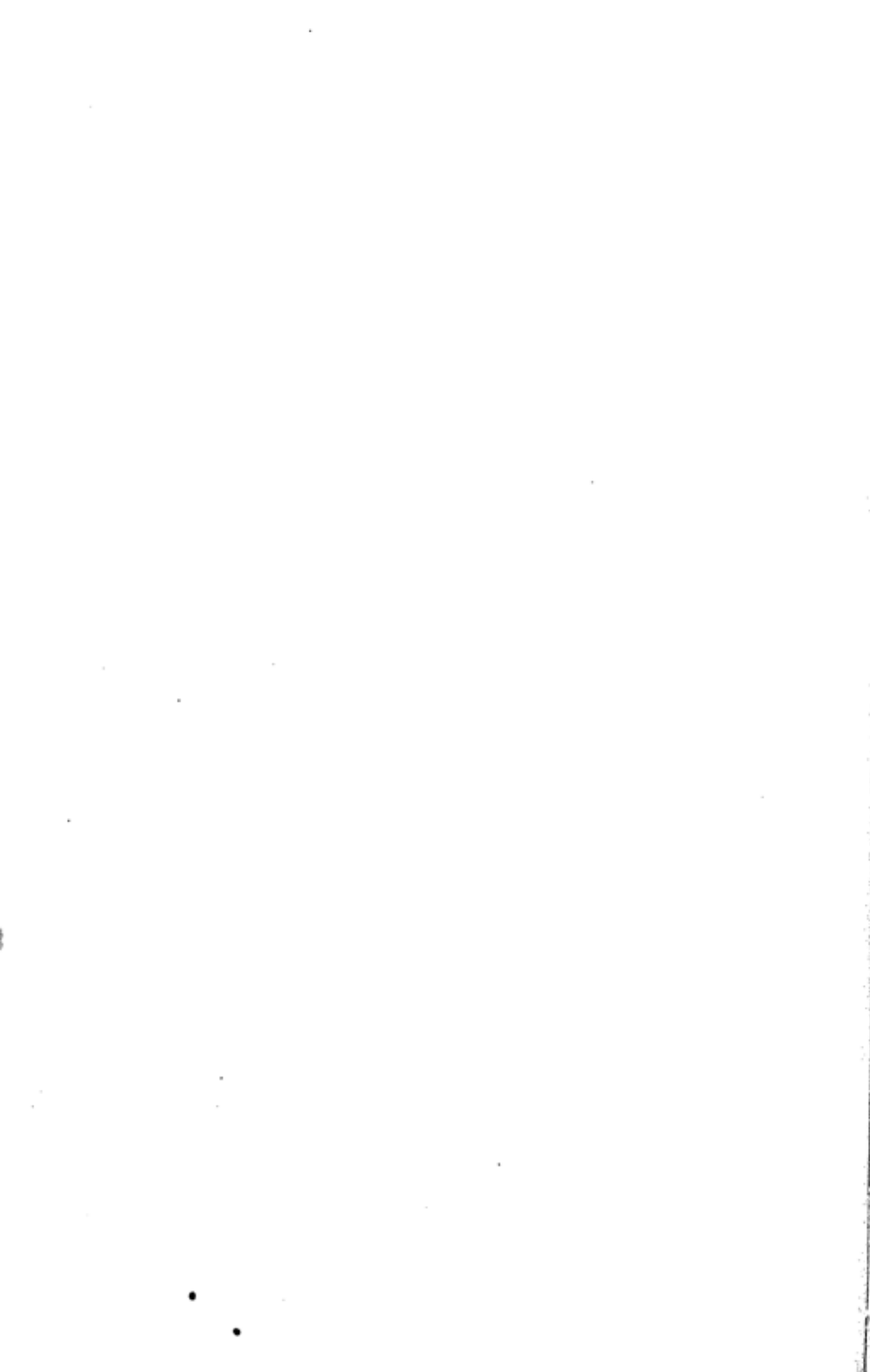
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Preface

IT WAS in the year 1981 that I had submitted a thesis to the Osmania University for Ph. D. degree. Since then I have been contemplating to make the contents of that thesis available to the interested people in the form of a book. I have succeeded in completing this work now and I hope all those who are interested in Hyderabad City, the culture produced here and the architecture developed under the different kings of the Qutb Shahi and the Asaf Jahi dynasties, will find enough material and sustained interest in the book.

PROFESSOR DHARMENDRA PRASAD



Introduction

THE SOCIAL and cultural factors, together with political and economic, constitute the dynamic components of urbanization. An examination of these factors in their historical perspective brings out distinctly the changes which have been brought about in the socio-cultural fabric of cities. It is in this framework that the social and cultural setting of metropolitan Hyderabad has been examined in this study from the inception of the Golconda dynasty, which made the citadel of Golconda its capital in 1498 A.D., to its modern development. The focus of this study is on the socio-cultural evolution of Hyderabad in its spatial dimensions as reflected in the physical growth, the architectural form of its buildings, the distribution of its communities and place names and the emergence of varied social, educational and religious institutions. The study is thus divided into the following five chapters :

1. Origin and Growth of Hyderabad City;
2. Architectural Styles of Buildings in Different Historical Periods;
3. Communities and their Cultures;
4. Toponymy and Distribution of Place Names; and
5. Religious, Social, Cultural and Educational Institutions.

In the first chapter, there is a modest attempt to map the growth of the city and highlight the key factors in its growth. Hyderabad exudes the fragrance of history. In its historic development, Hyderabad City has experienced many changes since its foundation as the capital of the Medieval Kingdom of Golconda in the 16th century to its present status as the metropolis of a modern State. Each historic phase of development has markedly influenced its physical and cultural growth. While the Golconda period was known for the promotion of *Shiite* Iranian culture, it encouraged equally the development of the native Telugu culture in the city which is indicated by the fact that the rulers themselves were conversant with the Telugu

language and some of them even composed poetry in this language. During this period, Hyderabad City which was founded in 1591 A.D., functioned as the civil capital of the Kingdom of Golconda together with the fort of Golconda which was its military capital. The axis of growth during this period was east-west in the direction of the port of Masulipatnam which was the chief port of the Kingdom.

The fall of Golconda to the Moghuls in 1687 A.D. brought about a radical change in the social fabric of the city together with political changes. The Moghul feudal system replaced that of the Qutb Shahis and dominated the social and economic situation of the city. A large part of the feudal aristocracy, both Hindus and Muslims, came to Hyderabad from the north. With the advent of the Moghul and later the Asaf Jahi rule the citadel declined in importance, and Hyderabad City, after experiencing a brief period of transition, had an accelerated growth though the axis of growth remained unaltered.

In the subsequent history of Hyderabad, the years 1798, 1874 and 1956 constitute landmarks in its cultural and economic development. The Subsidiary Alliance of 1798 and the consequent establishment of a military cantonment by the British East India Company in the northern suburb of Hyderabad, and the coming in of the railways in 1874 not only changed the axis of growth from west-east to north-south but also introduced new culture patterns which diversified the social and cultural setting of the city. The north Indian culture which dominated metropolitan Hyderabad until 1956 became a sub-dominant culture, with the formation of Andhra Pradesh and the resultant large influx of Telugu speaking people from Coastal Andhra and Rayalaseema. The formation of Andhra Pradesh radically altered the economic base of the town which got transformed from a monofunctional administrative centre to a multifunctional centre with administration, trade and commerce, and industry as three premier functions.

All the aforesaid factors have combined to influence the evolution of the architecture of Hyderabad, its social structure and institutional development which are highlighted in the subsequent chapters.

The chapter on the Architectural Styles of Buildings in different historical periods attempts to analyse the changing

architectural styles of buildings in Hyderabad with the dynastic and political changes in the capital city. The architectural styles symbolise the cultural ethos of the dominant cultures of the town in the respective historical periods. This is adequately reflected in the architecture of Hyderabad which has preserved some very representative buildings of each historical phase. While the Golconda period was marked for the combination of the Persian style with the temple architecture of south India, the early Asaf Jahi period showed a strong colonial impact which was replaced by the Moghul-Rajasthani style in the later half of the same period. The modern architectural form, like anywhere else in India, is identified with high rise buildings and thus Hyderabad may lose its architectural identity which characterised it until the mid-twentieth century.

Communities constitute the soul of a city. It is community-mix and inter-community interaction which provide the city with its culture patterns. It is with this focus that the third chapter surveys the Communities and Culture patterns of Hyderabad. This city has a highly diversified community-mix and consequently the culture patterns which have evolved in it, over the past four centuries, are quite complex. Each community has a distinct spatial habitat where it maintains some of its social mores and religious practices yet they all have become part of the unique Deccani culture which subsumes all these sub-cultures of the various communities which have moved to Hyderabad in different historical periods. The number of communities is so large and each with such a distinct contribution to the cultural build of Hyderabad that only a few selected communities have been taken up for an in-depth analysis.

The science of the study of place names, *i.e.*, Toponymy, can throw interesting light on the history of localities in a city which derive their names from historical accidents, or are named after important personalities or events, functional and locational characteristics, or carry the names of the dominant community which either lived there in the past or lives there presently. An etymological analysis of place names can establish the past or present linguistic and cultural linkage of the locality.

The sub-cultures of communities leave their indelible imprint on place names of localities. Because of the confluence of cultures Hyderabad City has a wide range of communities with widely varying religious, linguistic and ethnic background. Consequently, the City of Hyderabad has a fascinating array of locality names which have been studied historically and linguistically in their spatial dimension in the fourth chapter on Toponymy and Distribution of Place Names.

The last chapter discusses the Religious, Social, Cultural and Educational Institutions which have developed in the twin cities of Hyderabad and Secunderabad during the last few centuries. These institutions represent the social and religio-cultural ethos of the communities which have established them. They also provide a clue to the directions and dimensions of change which the communities have undergone with the passage of time. These institutions can be identified with the culture they represent. A large number of secular institutions symbolising the cosmopolitan cultural values of metropolitan Hyderabad have also emerged. There is, however, an elitist touch to such secular social institutions which have been adopted by the upper strata of the society. The diversity and maturity of institutional development in the urban milieu of Hyderabad represent the increasing metropolitanisation of its urban culture.

It is in the aforesaid cultural matrix that this historic City of Hyderabad has been studied. It attempts to present the viewpoint that, seen in this matrix, the city reveals its true personality which is not otherwise highlighted in the traditional approach to the study of urban geography which emphasises the growth, morphology and economic aspects. It is hoped that this deviation will lead to a more refreshing approach to the study of urban geography.

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1

Origin and Growth of Hyderabad City

IN ITS HISTORIC development, Hyderabad City has experienced many changes since its foundation as the capital of the Medieval Kingdom of Golconda in the 16th century to its present status as the metropolis of a modern State. Each historic phase of its development has markedly influenced the physical and cultural growth of the city. It will, therefore, be interesting to make a historical survey of the causes that led to the establishment of Hyderabad City as a twin capital to the fortress town of Golconda, which was already in existence as the stronghold of the Qutb Shahi Kingdom.

The City of Hyderabad was founded by Muhammad Quli Qutb Shah, the fifth ruler of the Kingdom of Golconda, in 1591 A.D. (999 A.H) on the south bank of the river Musi, which is a major tributary of the river Krishna. Muhammad Quli was a contemporary of Akbar the Great, the Emperor of North India, and his period of reign over Golconda coincided with that of Queen Elizabeth in England.

The City, laid out as a civil sister capital to the Golconda fortress, is about four miles to the east of it and is separated from it by the river Musi, which is a mere stream most of the year, but was known in the past for its large size, and inundations during the rainy season. According to Thevenot, "The river of Narva, *i.e.*, the Musi, runs under that bridge (Purana Pul) which then seemed to be but a brook, though in time of the rains, it be as broad as the Seine before the Louvre at Paris."

Climatically, the City is not unpleasant. The tropical heat

is relieved by its elevation which is on an average 1600 feet above sea level. The temperature during the summer seldom rises above 105°F and in winter rarely falls below 55°F. The City is built over a peneplain the monotony of which is relieved by the granite hills with boulders which assume fantastic shapes, weigh thousands of tonnes and are often precariously balanced over much smaller rocks of not more than a few tons. These have been there for millions of years and are supposed to be some of the most ancient rocks of the world. They attract the eye of a visitor and have been graphically described by Sir Edwin Arnold, who visited Hyderabad in 1906. "The country (Hyderabad) in the vicinity of the Nizam's City is all of granite and syenite, rising into lofty, broken ridges or scattered in huge tumbled fragments over the red or black fields. Those "logans" or rocking-stones, which attract so much notice when they occur singly with us, as in Cornwall or Scotland, are here to be seen by thousands. . . ."

The City of Hyderabad was established mainly to mitigate congestion in the fortress town. With the stability of the Kingdom during Ibrahim Qutb Shah's reign and due to its growing prosperity, the population of Golconda increased phenomenally. Consequently, the water supply became inadequate and the housing problem acute. The situation was further aggravated by the influx of refugees in large numbers after the fall of the Kingdom of Ahmednagar in 1600 A.D. This is corroborated by Bhaunani who remarks, "In the days of the fifth Qutb Shahi King, Muhammad Quli, Golconda became over-crowded and unhealthy, and water supply was scanty. This led to the selection of a new site for the city. The choice fell in 1591, upon the site of the present City of Hyderabad".

It may be pointed out that the situation had considerably worsened even during the period of Ibrahim Qutb Shah who had also attempted to found a new city. This is brought out by Mr. Sherwani who observes, "Ibrahim Qutb Shah, the fourth King of the dynasty (1550-1580), tried to found a city to be named after him at the foot of two hillocks, a couple of miles to the north of Golconda which have Taramathi's pavilion and Pemavathi's mosque. But the site chosen was uneven and stony and the King thought it was not possible to found a city in

such a terrain. He, therefore, began by constructing a bridge over the Musi in 1578, 'Purana Pul' or old Bridge, which it still serving the needs of the people".

The fort of Golconda which is now in ruins is of earlier origin than the City of Hyderabad. It was, in its hey day, one of the most magnificent defensive structures which even the full might of Aurangzeb, the Mughal Emperor of India, had great difficulty in breaking through. It is the fluctuating fortune of this fortress town that shaped the destiny of Hyderabad. In view of this, a brief account of this fortress town will not be out of place.

The Golconda fort was originally built by the Kakatiya Rajas of Warangal in the thirteenth century A.D. who ceded it, together with its dependencies, to Muhammad Shah Bahmani of Bidar in 1364 A.D. Qutb-ul-Mulk Muhammad Quli, the first King of Golconda who had migrated from Iran to Bidar, was appointed as 'Tarafdar' (Governor) of Telangana by Muhammad Shah Bahmani. After the disintegration of the Bahmani Kingdom, he declared himself an independent Sultan in 1496 A.D. (901 A.H.). He came from a Turco Persian family, originally belonging to the Black Sheep Tribe from Lake Van, Iran.

The original fort was made of mud and brick by one Kishen Rao, probably a local chieftain. Afterwards, Ibrahim Qutb Shah, father of Quli Qutb Shah, ordered it to be built with stone and lime on the advice of his Peshwa Mustafa Khan. The entire fort was constructed over a period of 62 years from 1518 A.D.

” واضح ہے کہ اصل قلعہ گوکنڈہ کا بنایا ہوا کاشی رائے کا ہے۔
 اس کے بعد ابراہیم قلب شاہ نے حسب التماس سلطان خاں
 کے چونہ اور بیچھڑے کرایا ہے۔ اور اندرون قلعہ کے دو کمان
 اور مکانات اور رستے اور بازار ایک عرصہ تک میں
 مرتب ہوئے اور اسراؤ و خوانین نے محل و نیکلے اپنے اپنے
 لئے بنوائے فارغ البال ہوئے۔

Associated with the extension of the fort was the remarkable, unswerving loyalty alike of Hindu and Muslim officers to their sovereign, Sultan Abdullah Qutb Shah VII. After the siege of the fort by Aurangzeb's son, Prince Muhammad Azam, the fort was strengthened by the construction of a large bastion, known as "Musa Khan Burj" by Dharma char architect of the Qutb Shahi court.

Dildar Husain writes : "According to the Telugu inscription in the fort, the bastion was completed in a very short time as a result of the joint labour of the Muslim General Moosa Khan and the Hindu architect and engineer, Dharma char".

Golconda is a massive fort and covers an extensive area. This is highlighted by Dildar Husain, an eminent engineer who makes the following observation:

The elevation of the fort is 400 feet and the circumference of the fort wall is 4 miles containing 87 semi-circular bastions, 50 to 60 feet high. Certain blocks of granite which have been used in the wall must weigh at least a ton each, they are firmly cemented together and some are bound with clamps. The fort contains the following 8 huge gates: (1) Fateh Gate; (2) Makka Gate; (3) Patencheroo Gate; (4) Banjara Gate; (5) Jamal Gate; (6) Moti Gate; (7) Bahmani Gate and (8) New Fort Gate. Inside the Fateh Gate may be seen the ruins of the Royal palaces, mosques, bazaars, arsenals, gunpowder magazines and the Madanna Temple for the use of Hindu courtiers. Cultivated fields and water tanks were also found within the fort wall and in times of danger the major portion of the population, Hindus and Muslims of the city, used to be accommodated inside the fort. Outside the ramparts of the fort there existed a trench, 50 feet wide.

In spite of limited technical resources, the water-works of the Golconda fortress were of a unique order which supplied water not only to many localities in the city but also to the upper-most parts of the fort from the tank called "Drug". Concealed water pipes made of earth, passed through the high walls of the palaces and supplied water to places situated at different heights.

The prosperity of twin capitals of Hyderabad and Golconda was inevitably linked with the prosperity of the Kingdom of Golconda. The kingdom extended as far south as the banks of the river Krishna, and in the south-west it touched the frontier of the Bidar region. After a successful war with Vijayanagar it extended up to the banks of the Godavari in the north and to the borders of Orissa and the Bay of Bengal in the east. Even Masulipatnam fell to it and became a flourishing port for the enlarged Qutb Shahi Kingdom of Golconda after the dismemberment of the Bahmani Kingdom. This is testified by Mr. Alam, who writes: "With the dismemberment of the Bahmani Kingdom and the rise of an independent Kingdom of Golconda, Masulipatnam shot up into prominence as a commercial centre".

Golconda, being located on the main trade route between Surat on the west and the flourishing port of Masulipatnam, naturally became a great trading mart for diverse commodities.

Edwin Arnold, who visited Hyderabad—Golconda in 1906, observed: "As we approach Hyderabad, one sees on the right the great rock of Golconda rising above the black crags of the plain. Here is the Summer retreat of the court and the place which is mentioned in the 'Arabian Nights' and has become famous throughout the world for diamonds".

This is further corroborated in 1929 by Sha Rocco who remarks: "Golconda is one of those great towns of which the mere names are full of romance. 'Jewels of great Emperors flash in its very consonants'. It might have come out of the Arabian Nights; its Kings could have led a life in which Harunal-Reschid would have found himself at ease. It is the place where, if Arab tales be true, Sindbad saw the merchants throw lumps of meat into the valley of jewels in order that the kites and eagles might presently bear them away to their nests, in which great jewels were afterwards found sticking in the meat".

Such was the glory and splendour of Golconda. It was proverbially known for its abundance, its great variety of goods, its rich market of diamonds, its inexhaustible wealth and iron and steel products which stimulated its trade and commercial activity and made it an international market which attracted many traders, merchants, entrepreneurs and scholars.

Consequent upon this, there was an explosion of population which caused scarcity of water supply and created unhealthy and insanitary conditions so that the nobles of the court petitioned the Sultan (Muhammad Quli Qutb Sha) requesting that a new city be ordered to be built, and he graciously acceded to the request.

Muhammad Quli Qutb Shah ordered his able and far-sighted Prime Minister (*Peshwa*), *Hazrath* Mir Momin to prepare a plan for the new city. The site chosen was between the Kohe-tur, on which Falaknuma palace was later constructed and the river Musi, an area of about 12 miles, comprising seven villages, including the village Chichalam (Shah Ali Bunda) through which passed the main commercial highway leading to the port of Masulipatnam.

On an auspicious day in 1590 A.D. (999 A.H. Lunar Calendar) "When the moon was in the constellation of Leo and Jupiter was in his own mansion", the foundation of Charminar was laid.

There are conflicting views about the name of the city. According to one section of scholars, it was named Bhagnagar, on account of the King's love for a local courtesan, Bhagmati, who used to live in the village of Chichalam which was incorporated into the capital city. The other viewpoint is that the city was named either Baghnagar, Garden city, or Haidarabad after the name of the fourth caliph of Islam which is testified by the following Persian line:

درو دیوار دکن نام علی دارند

Translation

"The walls and the doors of the Deccan bear the name of 'Ali'."

Whatever the original name of Hyderabad, its origin based on the love of a King for a pretty village girl, Bhagmati, has been immortalised.

Whatever might have been the reason for locating the new city, the fact, nonetheless, remains that no other place was as ideal as the one chosen by Mir Momin within a distance of four miles from the fortress town of Golconda. It was on the main commercial highway of the Kingdom between the tank

of Jalpalli and the southern bank of the river Musi. Its ideal location has been aptly described in a Persian verse by a contemporary historian:

”لطیف و دلگشا آب و برائے مبارک نرنے فرخنده جائے۔“

Translation

‘The climate of the city is salubrious and pleasant and the place is auspicious and pleasing.’

It may be mentioned here that in the beginning a site between Shaikhpet and Banjara Hills (to the north of Golconda) was chosen, but since it was rocky and uneven it was not suitable for the construction of roads, houses and gardens, further, there was scarcity of water, hence the idea of founding a new city here was dropped. Later, the present site was chosen by Mir Momin who wanted that the new city should be matchless in the world like Paradise. He had expressed this view in one of his poems addressed to the nephew and successor of the King, Muhammad Quli Qutb Shah:

یادگار جبر و حکم سلطان محمد قلب شاہ : یکم نہروستان ز فیضش گشتہ ایران نوری
 وہ چہ ایران آبخاں ایران کہ آید در نظر دو بہر جائے کہ آری باغ رضوان نوری
 سر شد خاک تلنگانہ ز فرشتہ جائے تو اسے خدائے خاک پاکت ہر زماں چاہ نوری
 تر صفایان تر شد از شاہ جہاں عباس شاہ حیدرآباد از تر شد شاہا مصلحان نوری

Translation

‘O, King, Sultan Muhammad Qutb Shah, You are the true descendent of your uncle and your grandfather. It is because of you that India looks like Iran. In Iran everywhere there are gardens like those which are found in Paradise. Because of you, the soil of Telangana has become precious like Kohl; it has become alive. Just as Abbas Shah made Asfahan beautiful, in the same way you have made Hyderabad look like Asfahan. Mir Momin, therefore, invited eminent engineers and architects from Iran, like, Mir Abu Tālib, Kamāluddin Sheerazi and Shahreyar to

prepare a master plan for the city. The plan for Chārmīnār and *Daulat Khāna-e-Ali* (Royal Palace) was prepared by Mir Abu Talib, who was later awarded the title of Nazir-ul-Mulk. Shahreyar was appointed as the Chief Engineer to supervise the construction of such palaces as *Khududād Mahal*, *Koh-e-Tur* and *Dād Mahal*."

According to contemporary historians, all the buildings in the new city were constructed keeping in view the local weather conditions. The city was planned on a grid-iron pattern with two main intersecting roads, 60 feet wide, running north-south and east-west. The intersection of these two main roads marked the centre of the city where Chārmīnār was constructed. The foundation of Chārmīnār was laid in 999 A.H. (1590 A.D.) and it was completed in 1,000 A.H. (1591 A.D.). As a central building between the cross roads marking the heart of the town, Chārmīnār, even today has no parallel in India. In its style of construction, Charminar represents perfect harmony as regards its size, height, its four arches, facing the four cardinal directions. It is a perfectly square edifice, each side measuring 60 feet. It is a magnificent and most impressive building. Captain Meadows Taylor remarked, "The most striking sight of all was the Charminar itself, some times in the light of torches, some times in the blaze of a thousand blue lights. The pale sulphurous glare caused the white surface to glitter like silver high in the air, the white minarets gleamed with intense brightness, and it stood out against the deep blue of the sky, it seemed to be a sudden creation of the genii, etc."

Professor Batley, a world renowned British architect, was also impressed and observed that the "Deccan proudly wears Charminar as the best gem upon her zone." Besides marking the centre of the city, Charminar was always used to announce the royal proclamations on the accession of Kings to the Throne. The last proclamation was made in 1911 A.D. when the last or the Seventh Nizam, Mir Osman Ali Khan ascended the throne.

The four main highways were lined with 14,000 double storeyed shops selling goods of diverse varieties. The north-south main highway was lined with the canals on either side of the road and presented a very pleasing sight. This is corroborated by contemporary historians and foreign merchants who

flocked to Golconda and Hyderabad in large numbers. While the oriental bazaars of the Qutb Shahi period have disappeared, one of the streets running west of Charminar, called the Lad Bazaar, still retains its oriental look and charm.

The city was divided into four quarters by its intersecting main highways. The north-western quarter adjacent to the main highways was reserved for the royal palaces, and the eastern sector was reserved for the *Peshwa* and the nobility. The royal palaces were so lofty that when Aurangzeb visited the city in the 17th century he was amazed and asked in bewilderment, what those lofty buildings were:

and was told
 اورنگ زیب نے کہا کیا یہ عمارتیں
 اورنگ زیب نے کہا کیا یہ عمارتیں

Translation

“Kings with high ideals and great courage had constructed these lofty palaces”.

For the houses of the common people twelve zones were allocated, which spread over an area of ten square miles. In each zone, there was provision for the construction of one thousand houses. On all these precincts (*Mohallas*), were built schools, hospitals, mosques, inns and gardens, so that each locality could be self-sufficient. On the peripheries of these *Mohallas* were stationed vegetable and fruit markets. In addition to these, during the construction of Charminar and *Daulat-Khāna-e-Ali* (Royal Palace), Mir Momin, the *Peshwa*, got built quarters for labourers, architects and engineers in different parts on the advice of the ruler. Very near the *Sajan Mahal* (Palace of the Firmament) were the abodes of learned religious men in whom the King reposed special confidence.

On the bank of the river and by the side of the main roads, gardens, palaces, offices, mansions of the nobles and embassies were constructed, about which the King has written the following beautiful lines in one of his poems:

ستارے جگت سبھیٹ چون چڑت ہوں۔ تقارے سوبازار قعران معدن

Translation

“Like Paradise, the whole city has been decorated. In like manner, all the palaces and abodes have also been decked and decorated.”

About 250 feet north of Charminar was built the *Chārkdāmān* or the Four Arches in 1592 A.D., each 60 feet high, 36 feet wide at the base and 6 feet in thickness, facing the four cardinal points, separated from the centre by nearly 375 feet in each case, so that the space between any two arches facing each other is about 750 feet. These arches served as gateway to the *Jilu Khana* (ante chamber) of the royal palaces. These arches are called (1) *Machli Kaman* (North) or Fish Arch (fish being the symbol of prosperity), (2) the *Naqqār Khana-e-Shahi* (The arch of the Royal Drums) (East), or *Kali Kaman* (Black Arch), or *Kaman of Shambhoo Pershad*, (3) originally the *Daulat-Khana-e-Ali* (The gate of Royal residence) (West) also known as *Sehr-e-Batil Ki Kaman* or *Sher Gil Ki Kaman*, and (4) *Mewe-Walon Ki Kaman* or *Charminar Ki Kaman* (South).

Exactly in the centre of the four arches there was a large octagonal cistern adorned with jets of water, a view of which might be had from every direction, hence its name *Chār-su-Ka-Hauz* (the four cornered reservoir). It is now called *Gulzār Hauz*.

A very important building of public utility outside the four arches, but not too far from them, and to the north-east of these buildings was *Dāru'sh Shifā* or General Hospital built by Muhammad Quli Qutb Shah in 1004/1595. This hospital was to serve the medical needs of the population of the nascent capital. This was also used as a residential college for imparting *Unani* medical education. There was a *Karwan Serai* and a bath attached to it.

In the suburb and peripheral areas, which were thinly populated, tanks, inns, other buildings of importance and innumerable parks and gardens were built so that the people did not feel any scarcity of fruits and vegetables. It appears that there were about 1,500 gardens in and around the city which received water from many tanks and wells.

The renowned historian, Abul Qasim “Farishta”, who lived in the Royal Palaces of Lahore, Agra and Fatehpur Sikri built

by Emperor Akbar, remarked that no city of India equalled the City of Hyderabad in grandeur and beauty.

Thus the dream of Mir Momin and Quli Qutb Shah to build a matchless city was realised. Its planning was praised by foreign travellers, and Quli Qutb Shah's desire to have his city filled with people as was the sea with fish

راشہر لوگان سوں سمور کر۔ زکھیا چوں تون دریا میں من یا سیج
(محمد ثقلی قطب شاہ)

was subsequently fulfilled. The city's planning and prosperity were praised and corroborated by all the contemporary foreign travellers. Describing Hyderabad, the French traveller, Tavernier, who visited Golconda-Hyderabad in the 17th century wrote: "You cross it at *Bhagnagar* by a grand stone bridge, which is scarcely less beautiful than the Pont Neuf at Paris. The Town is nearly the size of Orleans, well built and well opened out, and there are many fine large streets in it . . . the Town being inhabited only by persons of quality, the officers of the King's house, the Ministers of justice and military men. . . . In the evening the merchants and brokers come into the town to trade with foreign merchants. . . ." "All the people of Golconda, both men and women, are well proportioned, of good stature and of fair complexion and countenance, and it is only the peasantry who are somewhat dark in complexion".

Thevenot, another French traveller, visiting the city in the 17th century gives a more precise description of the city. "The capital city of the Kingdom of Golconda is called *Bhagnagar*. The Persians call it Hyderabad; it is fourteen or fifteen leagues from *Viziapur*, situated in the latitude of seventeen degrees, ten minutes, in a very long plain, hemmed in with little hills, some cotes distant from the town which makes the air of that place very wholesome, besides that, the country of Golconda lies very high, the houses of the suburbs where we arrived are only built of earth and thatched with straw".

"There are many fair gardens in this town, their beauty consists in having long walks kept very clean, and lovely fruit trees. . . . The gardens without the town are the loveliest, and I

shall only describe one of them. . . . At first one enters into a great place; it is planted with Palms and Areca trees, so near to each other that the sun can hardly pierce through them. The walks of it are straight and neat with borders of wild flowers which they call Ghoul-Daudi. . . . There runs a canal in the midst of the great walk which is four feet over, and carries away what it receives from little fountains of water. . . .”

Thus, the Royal Palace was in the north-west quarter of the city and the nobles, *Peshwa's* residence and offices were in the north-east sector. Adjoining the *Peshwa's* (Prime Minister) *Haveli* (Palace) near the bank of the river, a nucleus settlement had emerged. Another nucleus had developed to the east of Charminar around the Moghulpura area, which was created in 1640 A.D., near the Mir Jumla Tank, south-east of Charminar. Besides these emerging settlements, Karwan, between Hyderabad and Golconda, was a thickly populated suburb, where all the merchants, brokers and artisans lived.

Within a short period of its coming up, Hyderabad became the chief commercial town of the Kingdom of Golconda. Tavernier found local businessmen transacting business with foreign traders and Thevenot was surprised to see in the metropolis a large number of rich merchants, bankers, jewellers and skilful artisans not only native but also Persian and Armenian. In 1672, Abbe Carre found that “Bhagnagar was full of strangers and merchants, and the trade was carried on by foreigners and others without any restriction as to their nationality or particular business. There was such a concourse of every kind of people, merchandise and riches that the place seemed to be the centre of all trade in the East”.

Many Irani scholars and administrators migrated to Hyderabad City during different periods of the Qutb Shahi reign and also in the early Asaf Jahi period who left an indelible mark on the political and cultural life of Hyderabad.

Founded as a civil capital, Hyderabad soon surpassed the fortrees town of Golconda and achieved an hierarchal position in the Kingdom, directing its administrative, intellectual, cultural and commercial activities.

Before the downfall of the Qutb Shahi Kingdom, three other suburbs also grew up, *viz.*, Khairtabad, the Black Rocks (*Naubat Pahad*) and Lingampally gardens. This growth of the

new city continued till 1687 when it was ultimately annexed to the Moghul Empire. There was a break in the development of Hyderabad City since the capital was shifted from Hyderabad to Aurangabad which was made the headquarters of the southern province of the Moghul Empire. But there was political instability both at Aurangabad and Hyderabad, so the only work done during this period was the erection of a protective wall for the city by the Moghul *Subedar* (Governor), Mubariz Khan, from Chaderghat to Dabirpura.

محاصر شہر بنیاد حیدرآباد کہ عماد الملک مبارزخان شروع کرے
 بود ہر قدر کہ بے کنگرہ طرف دروازہ حیدر گھاٹ و دروازہ
 دہیر پورہ است تباری عماد الملک است و سپہ کنگرہ دار
 تو اب بصرہ (آصف جاہ اول) باحدانہ در آورده
 اند و خلوت مبارک و خواجگاہ و دیوان عام و حلو خانہ وغیرہ
 دولت خانہ حیدرآباد ہمہ ننگہ دروازہ خواجگاہ مذکور کہ بفضله
 تعالیٰ شانہ بدولت و اقبال جلوسماہ حضور پیر نور است؛

By 1724, when Nizam-ul-Mulk Asaf Jah-I took reins of the Government he had full control over the Deccan and Hyderabad City. Khilwat Palace, Jilu Khana, Daulat Khana Ali and other buildings were constructed, and a portion of the protective turret wall that remained incomplete was finished by Asaf Jah-I in 1740 which precisely defined the city limits. The wall was six miles in circumference built in the form of a parallelogram encircling an area of 2.25 square miles. For the safety of the population, on the bastions of the city wall were kept guns, which also made possible the safe return, from Golconda town to Hyderabad City, of the people who had fled there before the siege of Golconda. The localities (*Mohallas*) which were inside the walled-city were termed the city interior and those which were outside the walled city were called the city environs . The walled-city was

pierced with twelve gates called *Darwazas* and twelve posterns called *Khidkis*, viz.,

- | | |
|-------------------------|---------------------------|
| (1) Purana Pul Darwaza; | (2) Champa Darwaza; |
| (3) Dehli Darwaza; | (4) Chanderghat Darwaza; |
| (5) Dabirpura Darwaza; | (6) Yakhutpura Darwaza; |
| (7) Mir Jumla Darwaza; | (8) Gowlipura Darwaza; |
| (9) Lal Darwaza; | (10) Aliabad Darwaza; |
| (11) Fateh Darwaza; and | (12) Doodh Baoli Darwaza. |

During the reign of Nizam-VI, the two new *Darwazas* which were added were (13) Pul Afzal Gunj Darwaza and (14) Pul Musallam-Jung Darwaza.

Now except two gates (*Darwazas*) called Dabirpura Darwaza and Purana Pul Darwaza, all the *Darwazas* have been dismantled alongwith the city-wall due to heavy traffic. All these *Darwazas* were closed daily at 8.00 in the night and opened in the morning at 4.30. If any body wanted to go outside the city or come inside after 8.00 p.m. he had to do so by *Khidkis* (Posterns). The opening and shutting of the gates was announced by blowing of guns at the above timings. Each *Darwaza* and *Khidki* was provided with watchmen to look after them.

Names of *Khidki* (Posterns) were as follows :

- | | |
|---------------------------|---|
| (1) Khidki Bavaheer | (2) Khidki Mir Jumla; |
| (3) Khidki Mata; | (4) Khidki Rang Ali Shah; |
| (5) Bodla Khidki; | (6) Khidki Dar-us-Shifa or
Rao Rambha; |
| (7) Khidki Kalalaa; | (8) Khidki Gazer or
Dhobian; |
| (9) Khidki Hasan Ali; | (10) Khidki Champa Dar-
waza; |
| (11) Charmahal Ki Khidki; | (12) Kahaaron Ki Khidki. |
- and

All these *Khidkis* have been dismantled along with the city-wall.

According to Dr. Alam, the early Asaf Jahi period (1724-1798) was a period of inhibition (1724-63) and also a period of acceleration (1763-98).

The period of inhibition (1724-63) was one of great economic stress and strain for the city when Aurangabad had become the Headquarters of the Deccan and most of the powerful landlords had migrated there. The death of the Asaf Jah-I in 1748 and the Anglo-French struggle for supremacy in the Deccan (1750-60) renewed political uncertainty which adversely affected the growth of the city. Even the construction of royal palaces in the south-western direction of the city during the period of Salabat Jung (son of Asaf Jah-I) could not check the stagnation. Only in the north-west direction where once stood the royal buildings of the Qutb Shahi period were inhabited to some extent by poor people.

The period of acceleration (1763-98) started in 1763 when Nawab Nizam Ali Khan, the fourth son of Asaf Jah-I as Viceroy of the Deccan, consolidated his position and shifted his headquarters permanently to Hyderabad. Thus, the City of Hyderabad was again declared capital on June 7, 1770 (Safar 12, 1184 A.H.). This was probably due to the fact that Hyderabad was situated away from the hostile activities of Marathas and Hyder Ali of Mysore. The re-emergence of Hyderabad as a capital city after a lapse of about 65 years infused it with new life, vigour and energy.

The Nizam's decision was of historic significance for the economic and physical growth of Hyderabad. With the Nizam, his nobles also returned to Hyderabad resulting thereby in a great concentration of power and wealth in the city. Many new buildings in place of old and dilapidated buildings were constructed. The entire walled-city was given a new shape. The mansions, palaces, etc., which were constructed during this period were Kotla Ali Jah, Jahan Dar Palace, Kotla Akbar Jah, Chawdi Suleman Jah and Bazaar Kewan Jah. The buildings which were constructed or renovated during his period in the western part of Charminar were Roshan Bangla, Roshan Mahal, Gulshan Mahal, Shadi Khana, Khilwat Mubarak and near the Golconda fort, Dargah Husain Shah Wali and many other buildings in the fort. To the east of Karwan developed the extensive business locality of Begum Bazaar. The vast square of Jilukhana or the guard's square during the Qutb Shahi period, now known as Charkaman area, became the Saraffa or Taksal area in November 1770 A.D. and the site between

Dad Mahal and Charmahal was chosen for the residential quarters of the bankers. Such noted *Sahokars* of the day like Anandiram, Manji Nayak and Har Lal Kanji also built their houses there. According to the author of *Tareeqh-e-Zafra*, the chronogram for the population of this Saraffa is :

تظام سیم و زر در این بجا نشد
۱۱۸۴

Translation

“It is at this place that silver and gold are lodged.”

Till 1761, the city had only four bazaars and one grand bazaar called Chowk, but by 1798 there were twelve bazaars, three grand bazaars and a large wholesale business centre of Begum Bazaar. Thus, from 1770-98, the City of Hyderabad regained its past glory and political stature and its economic and commercial importance also considerably increased.

Subsequent to the year 1763 A.D., Hyderabad City, which was till then confined to the southern bank of the river Musi and had only spread to some parts of the north of the river, now started growing further towards the north with the establishment of the Residency and the cantonment areas of Secunderabad. The construction of the Residency was started in the year 1799 and completed in 1806. With the construction of the Residency buildings there came into existence around the Residency area a cluster of shops and dwelling houses of the employees engaged in British Government service. This area under the English Resident enjoyed peace and security. *The sahokars* (businessmen) living in Karwan who were not safe in that area moved to this settlement. Moreover, the native civil servants of the Nizam's Government also moved to this place called Chaderghat, because of sanitary and police arrangements. Besides these, many Europeans and Eurasians also settled down in the Chaderghat area, to the west and north-west of the Residency. Dr. Alam remarks, “This European-Eurasian colony adjacent to the walled-city was a valuable addition to Hyderabad's cultural development. European style residences, Christian churches and Missionary

schools dominated Chaderghat. The first native Christian colony was established by the French round the Gunfoundry located here which served as a nucleus for the growth of Christian settlement, and it is within 1,000 yards of the foundry's radius that Hyderabad's Christian population, churches and Convent schools are still concentrated".

With the settling down of bankers and civil servants in the Residency area, the banking and commercial activities considerably increased and Residency Bazaars became great trading centres. As a result of these business activities, many Europeans, Eurasians, and native civil servants made a vast area around the Residency their home. The dynamic growth of the Residency area also affected some areas like Jahan-Numa and Doodh Baoli in the south and Chaderghat in the north with the construction of the Chaderghat Bridge (Oliphant Bridge) in 1839 during the period of Nawab Sikandar Jah Bahadur, Nizam-III, when Raja Chandulal was the Prime Minister. Almost around this period due to increase and influx of population, the Mir Alam Market was founded in the old city just to the north-east of the Charkaman sector, and a road was constructed from Hyderabad to Bombay and Madras and at every stage mosques, wells and inns were constructed. Besides this, Moti Mahal and Chowmahalla Palaces, the new Idd Gah and Mir Alam Tank were constructed to supply drinking water to the population of the city to the south and south-west of Charminar. Another bridge, called Afzal Gunj Bridge, which is now called the 'Naya Pul' was constructed in 1857 during the period of Nawab Afzal-ud-Dowla Bahadur, Nizam-V, when Salar Jung-I was the Prime Minister, to stimulate the activities between the Residency area and the old city.

The old city was divided into inner and outer areas (within and without the walls). In 1901, wards were created here, four in the inner city and three in the outer. The walled inner city covered about two square miles, where density was already quite high. The suburbs grew rapidly, with a population increase of 19 per cent from 1881 to 1891. In 1881, the city and suburbs covered 23.5 sq. miles, by 1911 they covered 51 square miles.

From the eighteenth to the early twentieth century, many communities, both Muslims and Hindus, migrated from the north and south to the twin cities of Hyderabad and Secunderabad and played a significant role in the cultural and political life of the city. Because of their intellectual ability, administrative efficiency and loyalty to the rulers they became an asset. Some of them were even rewarded with titles and *jagirs* in the Hyderabad State for their meritorious services. Besides the Muslims, who were the ruling community, other communities were Brahma Kshatriyas, Kayasths, Khatri, Parsis, Sikhs, Tamilians and very lately the Keralites.

Under the Qutb Shahi Kings, Secunderabad remained a small *mauza* (village) and was perhaps known by different names, one such name was Husain Shahpura, but with the signing of the Subsidiary alliance in 1798, the British forces permanently settled down in the Nizam's State and Secunderabad was named after Nawab Sikandar Jah, Nizam-III (1806), when the British Subsidiary Force under Colonel Lang took up permanent residence in the Lashkar Encampment. This encampment attracted to it the usual train of regimental bazaars and dwellings of camp followers. In course of time, Secunderabad evolved into a new city and became so crowded that the cantonment expanded northwards, taking in the whole of Tirumalgherry and extending up to Bolarum.

When troops gradually shifted to higher ground, north of Sardar Patel Road, Secunderabad was given a new shape with the setting up of the Town Improvement Trust, wide thoroughfares, a fine system of underground drainage, and new shopping centres at Mahatma Gandhi Road and Rashtrapati Road.

Chiefly owing to the presence of a large garrison, Secunderabad became a great sporting centre with its parade and polo grounds, its race course and cricket, foot-ball and hockey fields. Secunderabad, later became not only a sports centre but also the hub of social life (as the number of its clubs attest) and a stronghold of Christian Missionary endeavour and education due to the presence of the British army.

Secunderabad now possesses many fine suburban residential localities, of which an outstanding example is the posh

Township of Marredpally with its chess-board pattern of layout and up-to-date bungalows.

Secunderabad being under the influence of the British Cantonment was developing a cultural pattern quite distinct from that of Hyderabad. Churches and the Mahankali temple attracted and sustained mainly Christian and Hindu population. Due to Missionary schools, English was the official language and Telugu, not Urdu, was the predominant language of the local people. Commerce formed the core of Secunderabad's economy, while in Hyderabad the feudal system prevailed. Despite these differences the two settlements were being fused into one area through their military and economic association.

When Amir Ali Thug, the hero of the book entitled *The Confessions of a Thug* (by Meadows Taylor) visited Secunderabad in the early 19th century, he said, "We passed the village of Ulwal (Alwal), its white pagoda peeping from among the groves of tamarind and mango trees, and pursuing our way, we saw on passing a ridge of rocks the Camp of the army at the far-famed Husain Sagar or, as it is more often called, Secunderabad, the tents of the English glittered in the bright sun".

Both Hyderabad and Secunderabad are connected by a sheet of water called 'Husain Sagar', which is one and a half mile long.

The modern era of the development of the twin cities and their fusion into a great metropolis began after the catastrophic flood of 1908 which shattered the life of the people living in Hyderabad City. There was loss of life and destruction of property on a scale which changed the social, cultural, political and economic structure of Hyderabad and Secunderabad. This awakened the government to the need of a planned development of the city in a phased manner. Sir M. Vishveshvarayya, the great engineer statesman from Mysore State, was appointed as adviser to the then Nizam's Government to suggest measures for flood control and improvement of the city. As a result of this, Osman Sagar (Gandipet) and Himayat Sagar, two large reservoirs, were constructed for damming the Musi in 1917, and the Isa in 1927. These two dams, thenceforth, not only controlled the floods, but also

supplied drinking water to the city and today both spots have become popular holiday resorts, having rest houses and other facilities. Another step towards the development of the city was that, the City Improvement Board, which was constituted in the year 1912, paid greater attention to the provision of roads, markets, shopping centres and housing sites. The Nizam-VII, also moved to the northern suburb of the city in 1914, to a palace which was to be later called King Kothi. Several public utility services, such as protected water supply system, were commissioned in the year 1922. The telephone system came into full operation in the year 1923. Similarly, electricity to the public was commissioned in the year 1923. Hyderabad was linked with Kazipet by rail in the year 1928 and in the same year, with the establishment of rail connection with Bangalore, the city was brought on the metre-gauge map of India. By 1932 a bus service was started in the city and in 1936 the bus routes radiated from the capital to all the district headquarters. The bus service proved very useful in bringing together Hyderabad and Secunderabad. Hyderabad was put on the Air map of India in the year 1935 when the Madras-Karachi Air Service was linked with Hyderabad, touching Hakimpet landing ground.

It is hardly necessary to recount about the magnificent modern buildings which have been built during the reign of the last Asaf Jahi ruler, Nawab Mir Osman Ali Khan, who can be rightly called the maker of modern Hyderabad. The fine and impressive Jubilee Hall, now housing the Legislative Council, the Legislative Assembly Building, the new shape of the public gardens, the two main stations of Hyderabad (Nampally and Kachiguda) and that of Secunderabad, the broad and extensive metalled roads are the pride and products of his rule. Similarly, in the old city on the banks of the river Musi were erected Osmania Hospital, the High Court, the City College, the State Library, the Unani Hospital near Charminar, and the Osmania University in Adikmet.

Although Secunderabad was not affected by the floods of 1908, yet its slums and insanitary conditions demanded remedial measures. The cantonment authorities established a Town Improvement Trust in 1930 for carrying out development work similar to that of the Board in Hyderabad. One of its

important creations was the King's way (now Rashtrapati Road), laid out in 1936 to relieve congestion on James Street (now Mahatma Gandhi Road), which before 1936 was the only thoroughfare.

The rapid expansion of the transport system proved a great asset to the city as it saved the old city in the south from disintegration and depopulation, and considerably helped industrial and educational centres to expand in Hyderabad. It not only urbanised adjoining villages but also made possible the development of functional suburbs such as Sanathnagar, Kukatpally, Maula Ali and Ramchandrapuram and educational institutions like the Agricultural University and the Nagarjuna University in Saifabad, and recreational centres like the Zoological gardens near Mir Alam.

The large and medium scale industrial units in Hyderabad area are spatially distributed in four distinct clusters. Azamabad is the oldest industrial area in the city, while the other industrial clusters are quite recent. The Balanagar-Sanathnagar-Kukatapally industrial cluster, which is partly within the city, is by far the most important in terms of the number of units located in this area. About 28 per cent of the total number of large and medium scale industrial establishments are located here. A variety of industrial and consumer items are produced by these units. They include refrigerators, pharmaceutical products, machine tools, aircraft components and other sophisticated equipments. The industrial products range from soft drinks to highly sophisticated and high technology machine tools and equipments, some of which have a large international market.

Next in importance is the Maula Ali-Nacharam-Uppal industrial area. 27 per cent of the total number of industrial units in the large and medium scale sector are located in this area. Some of the important industrial units like the Electronic Corporation of India which produces highly sophisticated electronic components, TV sets, etc., and the Warner Hindustan Limited, which produces a variety of Pharmaceutical products, are located here.

The Ramchandrapuram-Pattancheru Industrial cluster, though it has fewer units, is likely to emerge as one of the important industrial areas in the city. The Bharat Heavy

Electricals Limited, a public sector unit, is by far the most important industrial unit situated here. A number of other important industrial units are coming up in this area. The other important industrial units are Indo-Nippon Ball-bearing, Hindustan Aeronauticals Limited, Indian Detonators, Indian Pharmaceuticals, etc., which have national and international importance. In fact, the largest number of manufacturing units are located in the city. The city has 44 units, while the rest of the State has only 29 units in the industrial category.

It is the large and medium scale industrial units which provide the motive force and dynamism to the urban economy of Hyderabad City. The growth of employment in industrial activity in the city has been considerable, particularly during the period 1951-71.

Similarly, there has been substantial growth in the number of small scale industrial units in the city since 1951. The number of industrial units in the city in the small scale sector has grown phenomenally during the period 1951-78. The city had only 21 units in 1951. By 1978, the number of small scale units in the city has reached 1336. In other words, during 27 years, the number of units in the small scale sector has increased 60 times. A wide range of Electrical and Chemical products are produced by these industrial units.

The concentration and growth of manufacturing plants in the city have been the prime mover of urban growth dynamics, resulting in manufacturing activities and generating employment, higher incomes and social activities, which have cumulatively resulted in the spatial and demographic growth of the city.

In addition to this, after independence, there has been a large proliferation of Central Government Offices, training institutes of several banks, as also the establishment of the National Police Academy, etc.

Subsequent to the formation of Andhra Pradesh on 1st November, 1956 there has been a tremendous migration of people from coastal Andhra, Rayalaseema and Telengana districts to the city, and consequently, numerous housing colonies have come up. With this accelerated expansion, most of the developed parts of the city have become multifunctional in character with resultant problems, like inadequate water

supply, ever increasing need of residential quarters, colleges, schools, parks, playgrounds, etc., which has necessitated the preparation of a development plan for the city to secure balanced growth. This has been felt both by the Government of Andhra Pradesh and the Municipal Corporation of Hyderabad.

Thus, during its long span of life of about 400 years, the City of Hyderabad and its surroundings have undergone a radical change. Each historical period has left its deep imprint on the cultural and architectural aspects of the city and now the metropolitan city of Hyderabad has become the fifth largest city of India in terms of population, which is today a little over two million. The fact that amenities like drainage, water supply, sewage, roads, etc., were originally planned for a city having a population of around 5 lakhs, has posed serious problems for the city planners who are hard put to find a solution for this urban agglomeration.

Because of its favourable physical position, salubrious climate and peaceful surroundings, those who come to the city from outside do not wish to leave it and those who are born in it agree with the poet Faiz, who says:

رشتہ فردوس جین ہے اپنا
حیدرآباد وطن ہے اپنا
حیدرآباد کس میں ہیں ہم
جین سے اپنے وطن میں ہیں ہم

Translation

“Hyderabad which is our homeland is a garden which matches the garden of Eden. By being in Hyderabad, we enjoy peace and tranquillity that one can expect to enjoy in one's own home.”

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Architectural Styles of Buildings in Different Historical Periods

Architecture of Hyderabad

TILL THE ADVENT of modern trends, architecture in India was influenced by religious motifs. In the past, temples, mosques, fortresses, and even palaces, which dotted the Indian landscape bore the impact of religion, whereas the massive structures which have been constructed in recent times symbolise the beginning of the modern period in Indian architecture, which are mostly based on western style due to the fusion of Indian civilisation and culture with the modern western culture.

The rulers of the Deccan erected several buildings which carry a distinct stamp. These sultans borrowed from the styles of Persia, Syria, Turkey, and also from the temple architecture of South India.

The Qutb Shahi rulers had developed their own style of architecture which was manifested in its simplicity-cum-grandeur of arches, pillars, and symmetry of domes and minarets. In the Deccan, their design of building was quite distinct from their contemporary rulers of the Deccan and the Bahmani Kingdom.

Speaking about the architectural beauty of Muslim genius and of the bygone glory of the rulers of the Deccan, Sir John Marshall remarked: "I ask you to gaze around on the multitude of Saracenic buildings in this state; on the mosques which the early Moslem conquerors, Qutb-d-Din Mubarak

Khalji and Muhammad Tughlak constructed from the dismantled materials of older temples; on the imposing Masjid of the Bahmani dynasty at Gulbarga with its vast covered court; on the towering Chand Minar at Daulatabad; on the tomb of Ahmad Shah at Bidar; on the palatial *Madrasah* of Mahmud Gawan with its fine enamelled tiles in the same place; on the Mausoleum of Ali Barid; on the finely proportioned Mecca Masjid here in Hyderabad; and on the tombs of the Qutb Shahi Kings at Golconda. Some of these, like the Mosque of Gulbarga and the *Madrasah* at Bidar, take rank among the greatest architectural creations in the East, and all of them, and countless others of less note, will be found of surprising interest for the tale they tell of Moslem genius in architecture and of the bygone glory of the rulers of the Dekhan".

While highlighting the architecture of Hyderabad, S. A. Bilgrami writes: "... Apart from educational value of these ancient monuments, the beauty which prevades their line and their colour, their delicate grace and their massive strength, the beauty which enshrines their stately walls and battlements, their pillared halls and soaring minarets, and the beauty of the graven or painted forms combine in themselves the best traditions and ideals of the Indian genius and tells the history of the bygone generations".

Like the Qutb Shahis, the Asaf Jahi rulers were also great builders of huge and magnificent structures in the City of Hyderabad which are notable for their grandeur and style of architecture.

The City of Hyderabad was founded on the southern bank of the river Musi in 1591 A.D. by Sultan Muhammed Quli Qutb Shah. The plan of the city was laid with reference to the Holy Ka'aba in Arabia, which is a place of reverence and holy pilgrimage for the Muslims. Hence, the prayers (*Namaz*) are conducted in the direction of Madina which is in the West.

Shamsuddin Ahmad remarks: "For the origin of Muslim architecture, as it may conveniently be so termed, we may look to the unostentatious sacred house, built by the Prophet Muhammad in 622 A.D. at Madina for the worship of *Allah*.

It was built of date palm leaves and its trunks served as poles to support the roof. Sitting in this unpretentious house of worship, the Prophet Muhammad started preaching the sermon of plain living and high thinking. In this simple but dignified mosque of Madinatun Nabi, germinated the conception of the Muslim art of building. . . ."

The new city was scientifically planned on a grid iron pattern, traversed by straight roads, studded in every direction with palaces, mansions, arches and gardens. At the intersecting point of the roads was constructed Charminar or Four Towers in 1000 A.H. (1591-2 A.D.), then the other buildings like Charkaman, Badshahi Ashoor Khana, Darush-Shifa, Jami Masjid, and much later Mecca Masjid, Toli Masjid, etc., were constructed during the Qutb Shahi period. The Charminar and Mecca Masjid rank among the best buildings of these times which are known for their splendour and beauty and have no parallel in the world. The dome and arch are the main characteristics of the structure of the Qutb Shahi buildings. Other features are turrets, extraneous decorative devices consisting of black stones, flints with the plastering of enamel work, raised plinths, stone carving, inlay work, fret work, tracery and also engraved calligraphy, which they had adopted from Turkish architecture and since they came into contact with the indigenous architecture which was already in a high state of development, they adopted corbels, chajjas, motifs, etc., from it which show a strong Hindu influence. This resulted in a process of synthesis of the two styles of architecture. They utilised the services of local designers and craftsmen who were very skilful. Thus, the new synthesis avoided the extreme simplicity of Islamic architecture, even as it avoided the lavish decoration of the earlier Indian architecture. The Qutb Shahis are credited to have built very massive and strong structures such as, the Purana Pul and Golconda Tombs and it is for these massive and fine structures that they are remembered. All these borrowed specimens of architecture added to the beauty of the plain Turkish architecture. Thus, in these decorative specimens where one finds the Arabian, Iranian and Turkish style, one can also see the pure Hindu type of architecture with arches resting on columns.

As Shamsuddin Ahmad remarks: "By the close of the

12th century, the Muslim conquerors who were men of Afghan, Persian and Turkish blood and endowed with remarkably good taste and natural talents for building, established themselves firmly in this sub-continent and felt the necessity of erecting buildings to meet social, religious and personal requirements. . . .”

Further, Sir John Marshall states: “. . . coupled with a Catholicity of taste, that the new-comers were so quick to appreciate the talent and adaptability of the Hindu craftsmen and turn these qualities to account on their own buildings”.

Hyderabad is proud of this synthesis of architecture, because this is the symbol of our national unity which contributed to its strength and grace to the architecture of the city.

With the downfall of the Qutb Shahi Kingdom in 1687, the Mughal architecture came into prominence in Hyderabad. Actually the Mughal campaigns in the Deccan had started during the reign of Akbar the Great and subsequently during the successive periods of Jahangir and Shah Jahan. But it was only during the reign of Aurangzeb that the Kingdom of Golconda was annexed to the Mughal Empire. With the fall of Golconda, Hyderabad came under the sway of the Mughals who appointed governors to run the administration of Deccan. Hence, during this period the Mughal architecture was introduced in Hyderabad. But in the beginning it could not develop due to the fact that the Emperor Aurangzeb was a highly religious man who was least interested in worldly pomp and show. After him, his successors also did not get so much time to pay their attention towards the architecture of the city. However, it was only with the arrival of Asaf Jah-I as Governor of Hyderabad that the Mughal architecture slowly made its way to the state. But after his death, the City of Hyderabad passed through a political crisis, yet one of the outstanding features of this period was the introduction of the Mughal pattern of structure in the residential quarters which proved very agreeable with the climate and living conditions of the city. The construction of high walls, with many lofty and broad doors, the open verandahs with their vast spaces and courtyards with sufficient ventilation proved very suitable for its climatic conditions. Similarly, in adorning

the mansions, the most prominent feature of the Mughal architecture was canopy litter-like (چادری) rooms opened on three sides and projected outside towards the road. This was really a welcome addition to the architecture of the city which became very popular in the early Asaf Jahi period and can be seen even today in most of the old buildings of Hyderabad like, Jilu Khana Gate, on its either side near Lad Bazaar, and outside the Khilwat Palace. Thus, the plain and majestic Muslim Gothic arch of the Qutb Shahi period, gave place to the ornate and delicate looped Saracenic arch of the Mughals, acting on short columns of a style peculiar to Mughal architecture. The layout of buildings was also fanciful, as angular forms gave place to circular forms. The dome was also remodelled and its semi-circular shape gave place to ovalish shape with delicate short finials (گنبد)

The city wall with gates at distances was built by Mughal governors in the form of Mughal style and the "Darwazas" (gates) had octagonal pylons, not known in the style of the Qutb Shahi period. Ornamental ceilings, peculiar to Mughal architecture were also introduced, and honey comb (شکرگه) work of construction of the former period was eliminated.

After the Indian Mutiny of 1857 A.D., a tremendous political change was brought about by the East India Company when the country passed under the British rule and the native States became subordinate to the Imperial Government. Hyderabad was the premier State, of which Nawab Afzal-ud-doula (1857-1869) was the ruling Nizam. Due to British domination, the style of architecture was influenced by western design. Thus, the western "Orders" or architecture were incorporated in the Mughal style. While the Mughal Saracenic arch continued, the columns of the peculiar Mughal style disappeared giving place to those in western style such as, Doric, Ionic, Corinthian and composite. The layout and plans were more western than eastern and style of the 'Empire period' of western architecture predominated in designing huge structures, both public and royal. The best examples of the Indo-European style are Residency, Falaknuma Palace, Chowmahalla Palace, Mahboob Mansion, Kothi Asafia and Asmangarh.

The reign of Nawab Mir Osman Ali Khan Bahadur, Asaf Jah-VII, the last of the line of the Nizams is worth-mentioning in connection with the architecture taken up after the flood of river Musi in 1908 A.D. He can be truly called the 'Architect of Modern Hyderabad'. During his reign, no particular type of architecture was followed. The High Court, the Osmania General Hospital, City College, the Unani Hospital, the Asafia Library (the State Central Library), the Jubilee Hall, the State Museum in the public gardens have nothing in common with each other. The buildings of Osmania University are modelled after composite architecture.

Strangely enough, during the last Nizam's period, the arches of Qutb Shahi were once again adopted by local architects. However, absolutely foreign to our city is the style of architecture of the Royal mosque in public gardens, incorporating Turkish-cum-Iranian-cum-Spanish Muslim styles.

The Residency, the Afzal Mahal and the King Kothi are all in western style. The Residency and Afzal Mahal are in order and graceful, being built in 18th and the first decade of the 19th centuries. Whereas, the King Kothi has various orders, including debased Gothic incorporated in it. It served as a model for later structures, its chief feature being columns in composite order with or without the pediment, which was employed by many buildings in their structure.

In the context of this background the architectural activity that was in operation during the Qutb Shahi and Asaf Jahi periods deserves to be studied.

ARCHITECTURE IN THE QUTB SHAHI PERIOD

Purana Pul (Old Bridge)

Fourteen years (1578 A.D.) prior to the foundation of the City of Hyderabad (1591 A.D.), Purana Pul was constructed. It is one of the oldest examples of the Qutb Shahi architecture in the City of Hyderabad which is still in a good state of preservation. The bridge has historical as well as functional importance. It was constructed by Ibrahim Qutb Shah with a view to afford easy egress and to avoid the risk of life of Prince Muhammad Quli, who according to legend, used to visit

Bhagmati, his beloved, residing in the village of Chichlam, near Shah Ali Banda. It also linked the Trunk road from Golconda to the east coast facilitating the tradesmen to carry on their trade through this route.

The bridge has a row of 22 arches, and its dimensions are L 600 × W 36 × D 42 ft. It is constructed in such a manner that the gush of stream has no effect on it. Tavernier, who visited the city in 1676 A.D., was much struck by its beauty and proportions and likened it to the Pont Neuf of Paris, which incidentally began to be constructed during the period when this bridge was completed.

The year of its construction was 986 A.H./1578 A.D. The word 'Sirat-ul-Mustaqim, gives the year of its erection and the chronogram of its completion is:

ز تحت او نذر دما و سربار او نذریم
 ازین سبب شده تاریخ او نذر رها
 سنه ۹۸۶ هـ م ۱۵۷۸

Translation

"The water flows under the bridge and we pass above it; for this reason its chronogram is 'Guzargā-he-mā' (our passage) 986 A.H./1578 A.D." The word 'Mā' also signifies water and consequently the chronogram may also mean passage of water. The poets were awarded by the King five hundred gold coins each, who had competed for its chronogram. It was completed at a cost of Rs. 1,00,000 in eight months.

'Purana Pul', is the name given to it during the Asaf Jahi reign, but in the Qutb Shahi period it was called 'Pul-e-Narva' (Narva Bridge). In Telugu language, 'Narva' means a 'causeway'.

Improvements to the bridge were made during the reign of Sikandar Jah by the endeavours of Raja Chandu Lal, the Prime Minister, and under the supervision of Puran Singh Darogha (caretaker). Hence, the chronogram of the bridge during the period of Chandu Lal was 'Ja-ey-Gharibi' (unique place), and so, the year of its re-construction was 1236 A.H./1820 A.D.

Maharajah Chandu Lal 'Shadān' wrote the following verse

about the construction of the bridge. This inscription was fixed on the door of the bridge.

سید شاہ سکندر زندہ تعمیر پل یکسر
 رسمی راجہ چندو لال از سابق بود بہتر
 بہ شادان شدند (جائے غریبے) بہر تاریخش
 ۱۲۳۶ھ
 زسیل اینک بود محفوظ چون اندر صدف گوہر

Translation

“During the reign of the King Sikandar Jah, the bridge was constructed by the endeavours of Raja Chandu Lal and it is better than before Shadān gives the chronogram of this bridge ‘Ja-ey-Gharibi’. The bridge is now safe as the pearl is safe in the shell.”

After the flood of 1326 A.H./1908 A.D., the superstructure of this bridge was again repaired on an extensive scale during the reign of Nizam-VI, Mir-Mahboob Ali Khan Bahadur and the masonry parapet walls were replaced by railings of pierced Ashlar (square hewn stone).

Charminar

After the foundation of the City of Hyderabad in 999 A.H./1591 A.D., the first building to be constructed by Sultan Muhammad Quli Qutb Shah was Charminar which is a proto type of the *Taziya* or *taboot* (representation of the tomb of the great martyr of Karbala, Hazrat-Imam Hussain). It was completed in 1000 A.H./1592 A.D. It is one of the grandest buildings of the country which is constructed of plaster and stone. Its four corners exactly face the four cardinal points. The building is absolutely square in shape, each side measuring 60 feet in length. The four splendid arches, one in each direction, are 24 feet broad and 30 feet high, and the four minarets from the ground are 160 feet high and from the roof of the building these are 80 feet high and are four-storeyed. The

upper-most story of each minaret can be reached by 146 steps.

In the words of De Thevenot, the French traveller, who visited Hyderabad in the 17th century: "There is no edifice like the Charminar in the whole city which appears so splendid to the eye".

About the four minarets, Dr. Yazdani remarks: "The four minarets add to the dignity and picturesqueness of the building while, in order to minimise the height to the observer, the architect has set up a double screen of arched openings at the top of the roof between the minarets. The arches in the lower row which are 9 feet high, along with the upper ornamental arches, appear "like a border of lace when seen from a distance".

On the western section of the roof of Charminar is constructed a mosque which is one of the most beautiful, one of the earliest mosques to be built during the Qutb Shahi period. It has five double arches representing the five most important and great personalities of Islam, viz., the Prophet, Ali, Fatima, Hasan and Hussain. The style of these arches is peculiar, as each pointed arch has been framed by a cusped arch, which signifies the influence of the Mughal architecture in the Deccan.

There are forty-five prayer spaces within the covered area of the mosque and also a large open space in front of it to be utilised on Fridays for prayers. This space is provided on the eastern side by a beautiful *verandah* of fine proportions with a large open arch in the middle flanked by a number of small arches on either side. The large central arch is again dominated by a cupola supported by small arches and pillars but open on all sides which might have been used by 'Moazzan', to call the faithful to prayers.

The main objective of Charminar was perhaps to serve as the centre of the planned city. It is related that the architect had in mind the use of the upper storey of Charminar as a school for both Muslims and non-Muslims. Finally, while ascending from ground floor to the minarets on each landing there are fairly large apartments which total twelve in number. Thus, the architect made the building not merely ornamental but also useful for various purposes and this is the unique

characteristic of this building. It was later used as a place from where important proclamations were read out to the public and it was also utilised by the French Commander Bussy as his headquarters in the middle of the 18th century. Even today, the building enjoys the same unique position from where processions start, and on special occasions official functions are arranged in front of it.

Charkaman, Palaces, etc.

After the completion of Charminar in 1592 A.D., Charkaman or the Four Arches were constructed, about 80 yards north of the Charminar. All these arches were constructed in four directions facing the four cardinal points. Each arch is separated from the centre by about 375 feet, so that the space between any two arches facing each other is nearly 750 feet. Each arch is 60 feet high, 36 feet wide at the base and 6 feet in thickness, and it is provided with steps leading to the top with a fine view of the surrounding street. At present, these arches are used as thoroughfares. They are so high that in the past a huge elephant with a canopied litter could easily pass through them. The vast square between the arches, which was originally called the 'Jilu Khana' or the 'Guards Square', was an appendage to the palace. Each arch was known by a different name. The northern arch was called 'Machli Kaman'—the fish arch (a big fish, being a symbol of prosperity, made of bamboo and paper-resembling a small aeroplane, was suspended in the centre of the arch on every new lunar year). The southern arch, near Charminar to its north was called the 'Arch of Charminar'. The eastern arch called 'Kali Kaman' (the Black Arch) was also called 'Kaman Shamboo Pershad' during the Asaf Jahi period. On the top of this arch sat the royal musicians playing *Shahnai* and other instruments five times a day, while the northern and southern arches were guarded by troops. These arches, i.e., north, east and south, were collectively known as 'Tripolia' or the Three Gates, and the western arch was called 'Kaman Sih-r-e-Batil' (Magic breaker) and later as 'Kaman Sher-Dil' (Lion-hearted) to be corrupted into 'Mitti Ka Sher'. The original name of the arch 'Kaman Sih-r-e-Batil' was due to the warding off the effect of black magic on the royal family. It is said that Mir Momin, the *Peshwa*, in the time of

Muhammad Quli Qutb Shah erected a large stone pillar by the side of this gate and inscribed on it certain Quranic verses which had the power of neutralising the effects of any magic against the king and the royal family. The western arch which led into the Royal Palace, was further guarded by a very costly gate-way in the pillar and lintel style, the stone frame of which was 60 feet high and 36 feet wide, while its shutters were made of costly ebony and sandal wood and were studded with nails of gold and inlaid with precious stones. The privacy within the palace was ensured by a screen made of cloth of gold which was hung from the lintel of this gorgeous gate-way.

The Sihr-e-Batil gate, was, therefore, one with its own distinct individuality as the entrance to the Royal Palace, and yet was a part of the general scheme forming a part of the great square. As one entered into this gate, he could find a large area of about one thousand square yards, full of buildings, tanks, parks, graves and fountains, which went to form the palace. Formerly, all the Qutb Shahi palaces like the Da'ad Mahal or the Palace of Equity, Lal Mahal or the Red Palace, Khudadad Mahal, Chandan Mahal or the Sandalwood Palace (Sajan Mahal) or the Palace of the Firmament, the Royal Record Office, the Department of the Royal wardrobe, Royal stores and other offices were situated inside this gate. This area is now represented by Ghansi Bazaar, High Court, City College and Petla Burj—up to the bank of the river Musi.

The vast area within the arches called 'Jilu Khana' or the Guards' Square was provided with a cistern in the centre, called 'Char-Su-Ka-Houz' (the cistern of four cardinal points). It was an octagonal reservoir which was intended for quenching the thirst of the army. It is now called 'Suka Houz' or 'Gulzar Houz'.

Badshahi Ashur Khana

To the north-west of Pathergatti, and not far from the river bank was constructed, what is called the 'Badshahi Ashurkhana' by Muhammad Quli Qutb Shah in 1005 A.H./1596 A.D. An 'Ashur Khana' is a building which houses the *alams* or conventional copies of standard carried by Imam Hussain. As the Qutb Shahis were *Shi'ah* it was right that this building was given priority over all other buildings of the sacred type. The

earliest part of the building is the central niche and the western wall on which certain verses of the Quran are inscribed in the best tughra style on fine enamelled tiles.

This *Ashurkhana* is said to be older than the Imam Baras of Hoogly or Lucknow and its enamel work, which has been used lavishly by the architect, is the most outstanding feature of this building which can favourably be compared with the best buildings of Lahore and Multan. Even after a lapse of over three centuries, the freshness and resplendence of enamel tiles have not lost their brilliant lustre.

There have been several additions to this building during the later Qutb Shahi and Asaf Jahi periods.

Daru'sh Shifa

This double-storeyed building was built as a residential-cum-teaching hospital by Muhammad Quli Qutb Shah in 1004 A.H./1595 A.D. The building was intended to serve the medical needs of the population of the city as well as a residential college of Yunani for imparting Unani medical education. Thus, there were two departments, *viz.*, the hospital proper and the college. Medicines, lodging and food were provided free to the patients. The young men who joined the college were given scholarships by the Government and were assured of employment after they had taken their medical degree. Highly experienced and learned *Hakims* (Physicians of Unani Medicine), who were specialists in their field and in the treatment of various diseases, were employed not only to treat the patients but also to impart education to medical students.

The inner courtyard of the building is roughly 175 square feet. It is a double-storeyed building in which the eastern, western and southern wings have twelve double rooms on the ground floor and the same number on the first floor, while the northern wing is taken up by a fine gateway in which there are eight double rooms on the ground floor and the same number on the first floor. There are stair-cases leading right up to the top of the building from where convalescent patients could well breathe the best air available and in addition could have a fine view of the city.

A splendid mosque was constructed to the north-west of the hospital with graceful minarets. Its enamel tiled medallions

ornating the three arches still glitter in the sun. *Humman* or bath attached to the hospital does not exist now and the Caravan Serai which provided board and lodging to the patients on the waiting list has now been occupied by people. Dar'ush-Shifa, can in some ways be compared to the *Madrasah* built by Mahmud Gawan in Bidar.

The ground plan of Dar'ush-Shifa and *Madrasah* or College of Mahmud Gawan in Bidar is quadrangular. But there are striking differences in their details.

The *Madrasah* of Mahmud Gawan was constructed much earlier than Dar'ush-Shifa, *i.e.*, in 877 A.H./1472 A.D. The building has three storeys and rises to an imposing height. Its entire length extends to 205 feet with a width of 180 feet, which is divided up into apartments, comprising the mosque, the library, the lecture halls, the professors' quarters, and the students' cubicles, leaving a space of 100 square feet in the middle as courtyard. Unlike the mosque in Dar'ush-Shifa, the one in the *Madrasah* faces east, and the eastern side is flanked by tombs and tall minarets, while in the case of Dar'ush-Shifa, the mosque is situated to the north-west of the hospital, with its double-storeyed building and the inner courtyard of 175 square feet. The frontage of the building of the *Madrasah* was luxuriantly adorned with tiles of various hues and shades, all arranged in different designs, with two stately minarets at each side, rising to a height of 100 feet. These minarets also were decorated with tiles arranged in zig-zag lines, a pattern which lent the building a most attractive appearance. These decorations are missing in Dar'ush-Shifa. The lecture halls in the *Madrasah* were in the middle of each of the three other sides, and besides being of considerable length and breadth rose to the full height of the building up to the third storey. Each of these halls has a semi-decagonal oriel crowned by a dome, which has given the exterior of the building a most pleasing appearance relieving it of much of the heaviness due to its long sloping walls. The professors' rooms were in the corners, octagonal in plan, and with shelves for books. The building has excellent arrangements for light and air, and cannot be surpassed on these points by modern structures.

All the Qutb Shahi buildings have more or less close similarity with Persian monuments, particularly of the Safavid period,

but in many respects these have their own individuality, like Chajjas, ornaments, etc. Whereas, in the *Madarsah* of Bidar, the form of minarets, the top and the balconies of the building recall certain prototypes in Turkish, Arabic and also Persian architecture.

Jami Masjid

Jami Masjid was the first mosque to be built by Muhammad Quli-V after the mosque on the top of Charminar to its north-east in 1006 A.H./1597 A.D. at a cost of Rs. 2 lakhs under the supervision of the Minister and Mir Jumla, Malik Amin-ul-Mulk Alaf Khan Bahadur. His Amin Bagh is still famous for housing the Victoria Maternity Home to the south-west of Afzal Gunj bridge. A school, a monastery and a bath was attached to the mosque. It has a double hall 72'.6" by 32'.6" with a paved courtyard 74' by 70'. The mosque can accommodate at the most eight hundred worshippers. At the entrance to the roofed hall is a wide double arch of a simple pattern flanked by three smaller arches on either side.

Dr. Yazdani says regarding its chronogram, that its style "represents perhaps the finest *nasta'liq* script in the Deccan", while the inscription on the Mihrab "is a good specimen of the ornamental *naskh* which, in a simple form, assumed the name of Suls. The bold sweeping curves and the fine crisp vertical and horizontal strokes of these inscriptions exhibit an art of a very high order".

There are only two massive pillars on either side of the roofed double hall. Their shortness is probably due to the fact that the architect might have wished to contrast them with the grandeur of the southern arch of Charkaman overlooking the mosque and also the imposing Charminar nearby. The entrance to the mosque is situated by the side of the building proper so as to face the main road running between Charminar and Jilukhana.

Qutb Shahi Tombs

From Golconda fort, about three furlongs to the north-west are situated the tombs of the Qutb Shahi Kings. All the Golconda Kings, excepting the last, Abul Hasan Tana Shah who died in

captivity in Aurangabad, are buried here. Of these, the architecturally more important tombs are the following which are described below:

- (1) Sultan Quli Qutb Shah; (2) Muhammad Quli Qutb Shah;
- (3) Hayat Bakshi Begum.

Tomb of Sultan Quli Qutb Shah

The dome was erected by Sultan Quli Qutb Shah-I during his life time in 950 A.H./1543 A.D. for his own internment according to the prevalent custom. The Sultan was very fond of architecture; besides the Golconda Fort, a big city was constructed by him which was composed of fine buildings. He was the originator of that style of architecture, called the Qutb Shahi style which is a combination of Persian, Hindu and Pathan styles of architecture.

His dome is situated on an elevated square terrace, 100 feet each way, and internally it is octagonal and the inner dimensions of the hall are 30 feet 10 inches each way. It is crowned by a circular dome and externally, on account of the terrace, it appears to be a square building, the walls of the basement storey being 20 feet high. His tomb is of highly black basalt, and the inscriptions are engraved in three bands in *Naskh* style and *Tauqi* script of the finest quality on the foot of the grave are inscribed the words *Bare Malik* (the great Malik), a pet name of Sultan Quli, by which all the inhabitants of the Deccan used to call him.

Tomb of Muhammad Quli Qutb Shah

Of all the imposing tombs of the rulers of the Qutb Shahi dynasty, the tomb of Muhammad Quli Qutb Shah is definitely the most prominent, one of the largest and finest of all. It contains certain peculiarities which are not found in any other edifice in the area. Muhammad Quli Qutb Shah-V died on January 11, 1612 A.D.

The main platform on which the mausoleum stands is 18 feet from the ground level, and in order to make the monument imposing the artist has planned it on a double terrace. The lower one, 200 square feet, is supported by a facade of 28 open arches on each side and the upper terrace is 126 square feet. The

total height is 180 feet, one-third being that of the dome. The pilasters on each side of the portals are magnificent single blocks of granite, 22 feet high that seem too slender to bear the weight they have upheld for more than three centuries. The actual grave can be seen in the crypt covered by a plain tumulus of black stone.

The Shi'ite creed and the Shi'ite *Durud* are inscribed in best *Tauqi* style. His date and year of demise are engraved in Persian language and *Naskh* script.

Tomb of Hayat Bakshi Begum

Leaving the three monuments of the royal family to the right of the main path is the mausoleum of Hayat Bakshi Begum. This lady was more than a queen. She was the daughter of Muhammad Quli Qutb Shah-V, the founder of Hyderabad City, the wife of Muhammad Qutb Shah-VI and the mother of Abdullah Qutb Shah-VII. Hayat Bakshi Begum was a great woman. Her influence over her husband was great. She practically ruled over the Kingdom of her son until her death in 1077 A.H./1666 A.D.

The tomb of Hayat Bakshi Begum is similar to the tomb of her husband. The terrace over which stands the tomb is 170 square feet, while the height of the pinnacle of the central dome is 100 feet. There is a wide *verandah* with 7 arches on each side and a small minaret on each corner enclosing the mortuary Chamber of the Queen mother. The mortuary chamber has only one entrance and there is no other opening. The wall over the *verandah* consists of five closed arches on each side. In the mortuary chamber there are certain verses from the *Qur'an*, the *Nad-i-Ali*, the Shi'ite *durud* and the date of the queen's death (28th of Shaban, the night of Tuesday, 1077 A.H./1666 A.D.).

Attached to the mausoleum in the north is the most splendid and the largest mosque of the Golconda fort. The roof of the mosque is surmounted by 15 cupolas and is flanked with two lofty minarets on each side. The inscription in the mosque exhibits a master-piece of calligraphic art showing the skill of the artist Taquiuddin Muhammad, son of Sabh of Bahrain. The mosque was constructed simultaneously with the mausoleum of Hayat Bakshi Begum in 1077 A.H./1666 A.D.

The prayer hall is divided into three aisles and is entered by five arches. The facade which is flanked by two lofty minarets on each is crowned by a pot of Hindu pattern resting on lotus leaves and adorned with two false balconies. It is further embellished by a beautiful parapet wall with a miniature minaret projected from each pillar supporting the arches and three openings with trellises in stucco between every two small minarets. A very curious feature of the foliage decoration on the arches is the representation of two squirrels worked in the stucco seen going up the bunches of grapes on both sides of the second of the five arches from the right facing the worshippers.

Mecca Masjid

Close to the Charminar to its south is the splendid Mecca Masjid. It is 225 feet long, 180 feet broad and 75 feet high. Its roof is supported by three rows of five arches each. While at each end are two large towers, each surmounted by an arched gallery, which, in turn, is surmounted by a huge dome rising 100 feet above the roof. The pillars within consist each of a single piece of granite and are very lofty. The outer enclosure is oblong whose terrace is 360 feet each way. The courtyard, which is at all times thronged with people, is reached through a gate-way with massive wooden doors. There are two big iron chains hanging down and each fixed in the lower position of each side of the wooden frame, at such a height that people entering the mosque may touch them if they wish so. It is one of the largest mosques in southern India and is capable of accommodating ten thousand people. The construction of the mosque was started in 1027 A.H./1617 A.D. under the supervision of Darogah Mir Fiazullah Beg and Choudhri Rangiah *alias* Hunarmand Khan with the assistance of nearly eight thousand masons and labourers. The work of its construction continued even during the reigns of Abdullah Qutb Shah-VII and Tana Shah-VIII at a cost of eight lakh rupees and it was completed after 77 years by the Emperor Aurangzeb in 1104 A.H./1693 A.D. When the Emperor was requested for further decoration and the completion of the minarets he regarded them as symbolic of worldly ambition

which always remains unrealised, and uttered this famous couplet:

کار دنیا کے تمام نکرد
ہر چہ گریبہ مختص گریبہ

Translation

“Transactions of the world have never been completed by any one (consequently), impose upon yourself as little as possible.”

When the foundation of this mosque was being laid, it is related by all the contemporary historians that Sultan Muhammad Qutb Shah-VI, after inviting the learned and pious men of the city, asked them to have the foundation stone laid by one who had never missed his prayers but none from the assemblage having come forward, he himself laid the foundation stone by saying that he had never missed even his ‘Tahajjud’ (a prayer repeated after mid-night), ever since his 12th year.

At a corner of the platform in the mosque, there is a cistern for ablution, with two long slabs measuring 8 feet each and it is said that these slabs belonged to a temple in Maisram, no traces of which are now left. The mosque consists of three antechambers measuring 195 feet by 22 feet by 126 feet 8 inches each with fifteen arches in each row and five masonic arches in front. The six pillars supporting these arches are 30 feet in height and $7\frac{1}{2}$ feet in width. The northern and southern extremities are surmounted by two large domes. The lofty colonnades and the prayer niche are fashioned out of one stone slab. The two tall minarets in front of the main entrance gate and the sundial of the courtyard belong to the reign of Aurangzeb.

According to Tavernier: “It is about fifty years since they began to build a splendid pagoda in the town; it will be the grandest in India if it should be completed. The size of the stone is a subject for special astonishment, and that of the niche, which is the place for prayers, is an entire rock of such enormous size that they spent five years in quarrying it, and



TOMB OF SULTAN QULI QUTB SHAH




TOMB OF
MUHAMMAD QULI QUTB SHAH



TOMB OF
HAYAT BAKSHI BEGUM



500 or 600 men were employed continually on this work. It required still more time to roll it upon the conveyance by which they brought it to the pagoda, and they told me that it took 1,400 oxen to draw it. I shall explain why the work is incomplete. If it had been finished it would have justly passed for the noblest edifice in the whole of Asia. About 700 pairs of bullocks carried the stone for the niche to the mosque”.

One of the rooms of the courtyard contains the hair of the Prophet and other sacred relics. Sultan Muhammed Qutb Shah-VI named this mosque Bait-ul-Atiq  , a nick-name given to the square temple of Mecca. The numerical value of 'Bait-ul-Atiq' is 1023 A.H. which gives the date of its erection, and corresponds to 1614 A.D. In the time of Aurangzeb it assumed the name of 'Mecca Masjid'. It is estimated that the total expenses of this mosque amounted to 3,000,000 lacs of Huns.

The following verse was composed by a poet and presented to the king in commemoration of its erection:

طواف کعبہ اشرف بیروت در شیت - یایہ کعبہ ملک دن عبارت کن

Translation

“If the pilgrimage (going round) of noble Kaaba is not attainable to thee, come and pray in the *Kaaba* of the Deccan.”

As regards the adoption of the name of 'Mecca Masjid', it is said that Muhammad Qutb Shah-VI had some bricks made from the earth of Mecca which were fixed over the central arch. The compiler of "Tawarikhe-Farkhunda", has given another version, that, it being the peculiarity of *Kaaba* that it is at no time devoid of pilgrims so is the case with Mecca Masjid that it has never been found without those, who come to say their prayers and for this reason the name of 'Mecca Masjid' was spontaneously adopted by the public and became renowned all the world over.

Nizam Ali Khan, Nizam-II (1761-1808) and his successors (except Nizam-VII) are buried in the courtyard of this mosque

and a canopy was erected afterwards to preserve the royal necropolis.

Toli Masjid

An important mosque situated on the road to Golconda is the Toli Masjid built in 1082 A.H/1671-72 A.D. by Mir Musa Khan, the planner of Musa Burj in Golconda fort, who was also responsible for the succession of Abul Hasan to the throne of Golconda after the death of King Abdulla. He was incharge of the construction of the Mecca Masjid and was allowed a discount of one Dumri (a farthing) on a rupee out of the building expenditure, which amount he utilised in building the Toli Masjid. Hence, it was named 'Dumri-Masjid. There is an inscription inside the mosque which testifies to the person who built the mosque and the year when it was completed.

Among the principal architectural features of the mosque are its ornamental minarets and the pendants which enhance its beauty.

In the central hall, deep inside the mosque, is '*mihrab*', which is infinitely ornamented and decorated and is of effeminate beauty. The ornamentation is through flowers and stucco. Inside the '*mihrab*' are inscribed some Quranic verses in Arabic. On the first and the third bases of the central hall are seen a replica of the mosque which resembles a mini mosque. The right and left portions have a balcony meant for making special announcements on the Idd day.

One of the most significant things in the mosque is the ceiling of the central hall, decorated with stucco with lotus and melon design, having eight petals with a pendant. They are five in number, having been arranged in an order.

The facade of the mosque has fourteen arches with the central arch a little bigger in order to distinguish it from the other arches.

According to H.K. Sherwani, "The mosque is remarkable in many ways importantly, its blending is of the best in the Hindu temple architecture and the Muslim mosque architecture almost without any mental break. Thus, the circular earthen pot, so common a theme in Hindu architectural ornamentation,

is largely adopted here. The minarets seem to rise from such earthen pots, the facade is ornamented with a number of such pots cut in black basalt and there are brackets similar to elephant tusks supporting the *chajja*, which is unusual in a mosque. While the scheme of the support of the roof is based on the arch, quite a number of niches are set in the pillar and lintel style. The space between the two tall minarets is filled by extremely fine trellis work."

A cistern is seen opposite the mosque used for ablution, which is a common feature of all the mosques. The entire mosque premises is surrounded by a beautiful garden.

Mushirabad Mosque

This grand mosque is situated in Mushirabad, a little to the west of the main highway linking with Mushirabad jail and Secunderabad railway station.

Although there is no inscription on the mosque, it is believed that it was built during the Qutb Shahi period, as it bears the typical Qutb Shahi mosque architecture. It may well be compared with the Khairatabad mosque constructed in the time of Muhammad Qutb Shah in 1626 A.D.

The mosque consists of five arches with two lofty slender minarets on either side and an extensive courtyard in front. One of the peculiarities of the mosque is its eight small turrets which adorn its facade. Architecturally, it is attractive and catches the eye of visitors.

ARCHITECTURE IN THE EARLY ASIF JAH I PERIOD

Raymond's Tomb

In Suroornagar, near Osman Garth, about a mile to the east of the Government Central Press, is situated Raymond's Tomb on the top of a small hill rising to a height of 100 feet from the ground. Raymond was known as a gallant French General, Michel Joachim Marie Raymond. He was employed by the Nizam to completely reorganise his armed forces. He was born in France on 25th September, 1755 A.D. but died at Hyderabad on March 25, 1798 A.D. at the young age of 43, a few months before the conclusion of the treaty between

the Nizam and the British Government by which the French and the local troops at Hyderabad were disbanded. In the words of a famous writer, Raymond was: "A Gascon born, an adventurer intrepid, brave in war, kindly in peace, loyal to the king of his choice, but wholly devoted to France, and as plausible a D'Artagnan as later 18th century could make, Raymond is perhaps the only European soldier whom popularity ever canonized in India". Because of his popularity, the Hindus call him 'Musa Ram' and the Muslims, 'Musa Rahim', and hold his grave in great veneration and perform his anniversary with great pomp. Malleson remarks: "No European of mark who preceded him, no European of mark who followed him in India, ever succeeded in gaining to such an extent, the love, the esteem, the admiration of the natives of the country".

As a French General, he held the command of a regular regiment of 15,000 strong and was held in high esteem at the court of Nawab Asaf Jah-II, Nawab Sikandar Jah, the heir-apparent to the throne, used to swear 'By the head of Mr. Raymond', for whom he had the greatest regard.

A year after the battle of Khurdla (1795 A. D.), the Nizam's ordnance department was placed under the expert guidance of Raymond who was designated '*Amir-Jinsi*' or Comptroller of Ordnance. Such was the esteem in which Raymond was held by the ruler that he bestowed on him the titles of Azdhar Jung (Dragon-of-war), Azdhar-ud-dowla (Dragon among nobles), nutahhavar-ul-mulk (the Bravest in the State), corresponding to the English titles of Knight, Baron and Earl, respectively. To maintain himself in accordance with his rank and position, the Nizam granted him jagirs yielding an annual revenue of Rs. 6,85,302. Raymond was received in his own cantonments with a royal salute, his soldiers had the cap of 'Liberty', engraved on their buttons, and his regimental returns were headed "Corps Francois de Raymond".

The famous 'Gunfoundry' (*Tope ka Sancha*) was built by Raymond near Fateh Maidan in front of Mahboobia Girls' School. The cannons cast in this gunfoundry were highly praised by Malcolm (1798), who remarked that: "The old

French Gunfoundry erected by M. Raymond is a place in which they cast excellent cannon and made serviceable muskets".

The tomb of Raymond has a black granitic conical shaped tomb, 23 feet high, standing in the centre of an oblong platform, 180 feet long and 85 feet wide. This obelisk contains no inscription, but simply the letters, 'J.R.' But the inscription which was intended to be engraved on the tablet read: "Sacred to the memory of General Michel Joachim Marie Raymond, Comptroller of Ordnance, the Nizam's Army. Born on September, 25th 1755, Died March 25th 1798. Faithful unto Death. R.I.P."

In front of the tomb, about 25 feet away, is a small roofed open-sided building supported by 28 pillars forming a shrine similar to Grecian style of architecture where the paraphernalia of Raymond's *urus* is stored. There is also a small recess which is used for the reception of lamps and other articles in decorating the tomb. In a small panel on the front of the building is a carving of the Nizam's flag surmounted by a cross. The basement of the platform is also daubed over with rudely sketched crosses in red. The view of Hyderabad City from the summit of the platform is one of the most charming.

About half a mile from this hillock is situated the French garden popularly known as 'Musa Ram Bagh', where Raymond and his army were stationed. Traces of military barracks may also be seen here.

It should be mentioned here that the word "Myseram" is the old native pronunciation of the name "Monsieur Raymond". The Myseram Regiment was also named after 'Monsieur Raymond'.

Residency

The palatial building of Residency where the British Resident at the court of the Nizam of Hyderabad used to reside is situated between the two bridges, known as, Oliphant Bridge (Chaderghat Pul) and the Afzal Gunj Bridge (Naya Pul).

The main building is of considerable architectural elegance and of imposing structure. It stands in the midst of a beautiful park-like expanse with handsomely laid out gardens. On this site once stood a villa belonging to Nawab Nizam Ali Khan Bahadur, Nizam-II (1761-1803 A.D), in which was

received Sir John Kennaway, the third Resident, who was appointed in 1788 A.D. The house was afterwards found not suitable for the Residents and in 1800 A.D., when Major Kirkpatrick was the Resident, the present building was begun. It was designed by P. Russel of the Royal Engineers who also supervised its construction.

The chief entrance of the building faces the north. In front there is a broad and open flight of marble steps of 60 feet by 20 feet leading upto a beautiful portico formed by tall Corinthian pillars, a type of architecture frequently met within the palaces of the nobles. This leads into a big hall with an upper storey and large rooms all round. Two large lions crouching, the insignia of British imperial authority, are seen on the sides of the steps in front.

This building has been picturesquely described by Sir James Mackintosh, while Recorder of Bombay, visited his friend Captain Sydenham at Hyderabad, in December, 1808, and notes in Diary: "The Residency is the most elegant house which I have yet seen in India. In the front is a very noble portico formed by Corinthian pillars. It is 60 feet in length and nearly as lofty as the house. From this porch you go into a hall of the same length, and formerly of the same height but now divided by Captain Sydenham into two storeys. The support of the ceiling requires so many pillars that the lower hall may now be called a colonnade; but the columns are beautiful and have a very fine effect. At each end is an oval room, thirty-six feet by twenty-four. One is a dining room, the other a library and family drawing room. At the corners are four smaller square rooms, office, billiard room, etc. Above stairs, the same distribution is exactly repeated, comprising a drawing room sixty feet by forty. The whole of both floors is uniformly carpeted, glazed, sofaed, etc., with English furniture, and in the handsomest style of London. In short, this house is Oriental only in its magnificance; it is perfectly English in its comforts".

"Many of the articles in the Residency were at one time the property of the Prince Regent, afterwards George-IV, who sold them to the East India Company. The chandeliers are said to have cost a fabulous sum and the lightning of Residency in olden days for a single night's reception entailed an

expenditure of a thousand pounds. The big hall with the upper storey and large rooms all round were carpeted, glazed and well furnished in the most beautiful English style. Several large and well-executed portraits, gigantic wall mirrors and some of the finest girandoles and lusters ever made adorned the walls and ceilings."

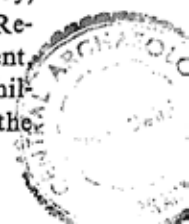
In the extensive grounds surrounding the building there are quarters, which were meant formerly for the First Assistant to the Resident, the Military Secretary, the surgeon, the offices of the Resident's escort and other minor officials. There were playgrounds, tennis court, parade ground for the escort and a beautiful orchard as well as flower and vegetable gardens.

When the Residency was first constructed it had no outer walls. Later too, for more than fifty years it had no defensive wall, nor did the Resident themselves feel any necessity for a protective wall around the building, because they were very popular among the local people. But the attack made on it during the Great Indian Sepoy Mutiny on 17th July 1857 A.D., however, necessitated the erection of a massive and lofty wall around the Residency. During the mutiny it was attacked by Rohillas, but, Colonel Davidson refused to surrender and routed the mutineers and their leaders:

"Of the leaders of this assault on the Residency, Moulvie Alla-Ood-Deen was soon after caught and sentenced to transportation—a sentence which he is undergoing in the Andamans, and Torebass Khan was shot by the native government upon refusing to surrender after escape from confinement."

Even then the Residency was not surrounded by a wall. It was only after the Manipur's assassination of Mr. Quinton (the Chief Commissioner of Assam in Imphal) that the present fortifications in 1892 A.D., were erected with gates surmounted by martello towers.

Inside the walls there is a cemetery where lie Mr. Bushby, the Resident, Major Cameron, who died while officiating as Resident, Col. Eric Sutherland, Military Secretary to the Resident Mrs. Sydenham, under a handsome mausoleum, and the children of several persons either belonging to or living in the



neighbourhood of the Residency. There is also a temple just outside the building.

There is a miniature model of the proposed building in the flower garden attached to the *Zenana* quarter on the grounds, from which it would appear that instead of the drawing or reception room upstairs, a balcony was merely intended very much after the fashion of a building in Shams-ul-umra's *Baradari*, designed and executed by some French men. The romantic *Zenana* or ladies' quarters called the 'Rang Mahal' or 'Painted Palace' with its queer decorations of fruits, flowers, birds and beasts, built for the Muslim wife of Achilles Kirkpatrick, Khairunnisa, were afterwards turned into offices. The garden and well nearby are still known as 'the Begum Garden' and 'Begum Well'.

While passing through Hyderabad on his way to Persia *via* Bombay, Sir John Malcolm wrote to Lady Clive in October 1799 : "I will conclude this letter by relating on an anecdote connected with this projected edifice (the Residency) that will satisfy you. The Princes of the East do not lose much of their valuable time in the study of geography. Major Kirkpatrick, the Resident at this court wished to obtain a grant of two or three fields to erect this structure upon. He requested the engineer of the English force stationed at Hyderabad to make an exact survey of the spot, and when this was finished upon a large sheet, he carried it to the *Durbar* and showing it to the Nizam, requested, he would give the English government a grant of the ground. The Prince, after gravely examining the survey, said he was sorry he could not comply with the request. When the Resident was retiring, not a little disconcerted at the refusal of a favour which he deemed so trifling, Meer Allam (the Minister) said to him with a smile, "Do not be annoyed, you frightened the Nizam with the size of the plan you showed him. Your fields were almost as large as any of the maps of his Kingdom he had yet seen. No wonder, said the Meer laughing, he did not like to make such a cession. Make a survey upon a reduced scale, and the difficulty will vanish. The Resident could hardly believe this would be the case, but when, at his next interview, he presented the same plan upon a small card, the ready and cheerful assent of the Prince satisfied him that the Meer had been quite correct in his guess at the cause

of his former failure. In due course, the building was proceeded with, and completed by Lieut. Samuel Russel, of the Madras Engineers”.

Thus, a site plan upon a small card for the construction of the Residency was prepared by A. Krikpatrick and presented to the Nizam, who granted him the permission and a *farman* (order) was issued accordingly.

Residency is now occupied by the Osmania University College for Women.

Purani Haveli

Purani Haveli is situated to the south east of Afzal Gunj Bridge near Dewandevdi. This is also a building based on western architecture and noted for its cultural and historical background.

When the layout of the City of Hyderabad was being planned, the ruler of the Kingdom, Muhammad Quli Qutb Shah earmarked a large estate for the residence of *Hazrath* Mir Momin, his Chief Adviser and *Peshwa* (Prime Minister), who was widely venerated as a saint and as a statesman.

In 1777 A.D., Mir Nizam Ali Khan, the second Nizam (1761-1803 A.D.) acquired a large area of *Haveli* from Ruknoudoula, a descendant from the family of Mir Momin, on which he got constructed residential buildings for his son, Sikandar Jah, later to become the third Nizam (1803-29 A.D). Nawab Nizam Ali Khan also built the main gate of the palace. Sikandar Jah, on ascending the throne did not reside here. He shifted his residence to Khilwat Mahal, which abuts on Motigalli near Lad Bazaar. As this palace remained unoccupied, it lost its importance for a time and came to be known as the *Haveli Khadeem* (Old Palace). There is no trace now of *Haveli* built by Mir Momin, since its acquisition by Nizam Ali Khan, he and his successor have added a number of buildings.

The main building is reminiscent of the 18th century European architecture. Although the buildings in the complex were constructed in the second half of the 19th century during the reign of the Sixth Nizam, Nawab Mir Mahboob Ali Khan Bahadur, the Seventh Nizam, Nawab Mir Osman Ali Khan Bahadur added the ancillary buildings with spacious courtyards.

The main structure runs parallel to each other in a long row and in the centre of this complex is the palace of Nizam-VI where he mostly lived. There is a long wardrobe made of one piece-wood and there are some rare articles in this palace.

In 1971 A.D., nearly two hundred years after his ancestors had acquired the estate, Mir Barkat Ali Khan, Asaf Jah Nizam VIII, donated the Purani Haveli complex to the Mukarram Jah Trust for education and learning, an organisation dedicated to the spread of Education and Learning.

ARCHITECTURE IN THE MIDDLE ASAF JAH I PERIOD

Chow Mahalla Palace

The Royal Palaces of Chow Mahalla lie to the south-west of Charminar. There are two main gates, one facing the Lad Bazar and the other Motigalli.

Chow Mahalla means four palaces and is the name given to a complex of four palaces, built mostly during the period of Nawab Afzal-ud-Doula Bahadur, Nizam-V (1857-69 A.D.). The palaces are named, Aftab Mahal, Mahtab Mahal, Tahniyat Mahal and Afzal Mahal. Chow Mahalla is a copy of the Shah's Palace at Teheran, although finer in architectural construction.

This complex consists of a series of quadrangles with handsome fronted buildings on either side and covers an extensive area. The main quadrangle has a beautiful garden surrounding a large marble cistern, the fountains and splashing waters of which in moon-lit nights have been compared with one of the enchanted gardens described in the 'Arabian Nights'. To the north of the cistern is the grand 'Durbar Hall', where His Exalted Highness the Nizam used to hold State receptions and receive dignitaries. The building to the right was used for offices, beyond this, further to the right were the royal kitchens, behind these, stables and coach houses. To the south of the quadrangle is the largest building, which is approached by a wide flight of steps. It is here that the Nizam had his office where he attended to State matters, and received his Ministers and nobles. This palace was furnished with the greatest care and taste, the prevailing colour being yellow, the emblem of royalty in Hyderabad. On ascending the steps, and entering the vestibule, one was struck with the enormous size of the huge

chandeliers. Many of these were brought as trophies from the war with Tipu Sultan in 1799 A.D.

Panch Mahalla

Adjoining the four palaces to the south is Panch Mahal (five Palaces), which has a frontage to the road situated to the south of Charminar, next to Mecca Masjid. The facade of this is in the old Hyderabad style, with small bow windows projecting over the road. The frames of these windows are splendid specimens of stucco work. It is from this palace that the Nizam viewed the *Langar* procession during Muharrum.

Falaknuma Castle

About four kilometres south of Charminar stands the Falaknuma Castle on a hill overlooking the City of Hyderabad. It is a magnificent palace. This edifice had the same importance in Hyderabad in the near past as the palace of Kremlin had in Mosow. Kremlin was the royal palace of Czar in Russia, while Falaknuma served as the royal guest house for the rulers of Hyderabad. King George-V and Queen Mary, King Edward-VIII, then Prince of Wales, the Viceroy Lord Wavell (in 1944 A.D.), Sri C. Rajagopala Chari, the first and the last Governor General of Independent India and Dr. Rajendra Prasad, the first President of the Republic of India had stayed in this palace. Thus, it acquired an aura of historic importance.

The castle was built by Nawab Viqar-ul-Umra, also known as Nawab Iqbal-ud-Dowla, a *Paigah* noble in 1892 A.D., at a cost of forty lakhs of rupees. Although the *Nawab* built it with much enthusiasm and huge amounts were spent over its construction, he did not stay in it for more than five years, in as much as, it did not prove favourable for him. The foundation stone was laid on an auspicious day and time, but according to an astrologer, since the plan of the building is in the shape of a scorpion, the wings forming the fangs and stings, it was considered as an unlucky sign.

The structure is in debased Ionic order of Western architecture. The ground plan had been sought from a Manor House of a Lord of South England, but in the plan of the building, instead of angles, curves were kept in view by which the plan became scorio-like.

Nawab Mir Mahboob Ali Khan Bahadur liked the castle and acquired it from Nawab Viqar-ul-Umra in 1897 A.D. He made many alterations and additions in this building. Later, he lived and died here in 1911 A.D.

When the last Nizam attended the Delhi Durbar in 1911 A.D., he is said to have brought several articles. To house these articles a special structure was put up to the west of the main building, known as the 'Coronation Hall' to commemorate the Delhi Durbar of 1911 A.D.

The approach of the castle up the hill is zig-zag for about a mile, while half way up there is a large gate-way where the guard is stationed.

The palace, as it stands on a terrace, commands a grand view of the city. In the front of the building this terrace consists of a garden which is artistically laid out in English style. The cornice of the building rests on a double row of Corinthian columns which serve as support to the pediment, which is ornamented with a relief centre piece representing the coat-of-arms of His Exalted Highness the Nizam. The interior of the palace is reached by a double flight of steps which lead to a spacious *verandah*. The beautiful marble vestibule, which seems delightfully cool even on the hottest day, has marble seats round a beautiful fountain. The walls and the ceiling of the vestibule are tastefully painted and decorated, specially the painting of a big eagle on the ceiling which appears to be looking down at the person standing in a particular direction, is a master piece. Beyond this is a waiting room and adjoining it is the library and ante-chamber.

The stair-case leading to the upper floor is of marble with beautifully carved balustrades supporting at intervals superb marble figures with candelabra. On the walls of the landing are excellent oil paintings of the Asaf Jahi family, Sir Salar Jung, the past ministers and notable personages, the whole forming a very interesting historical picture gallery which adds greatly to the imposing effect of the stair-case.

The State Reception room most beautifully decorated after the exquisite style of Louis XIV with costly draperies, furniture, and the collection of jade in it, was considered to be unique in the world. Some of the cabinets contain crystals, diamonds and

emerald objects valued at over three and a half crores of rupees (23 millions), some fifty years ago.

The ceiling is carved with beautiful frescoes, bordered with gilded reliefs. Every appointment of the room is exceedingly rich without gaudiness and from floor to ceiling there is harmony in all the surroundings which exhibit most perfect taste and artistic conception. Main drawing room, banquet hall, durbar hall and entrance hall are exceptionally beautiful.

The palace has now acquired legendary fame and is the most exquisite building of the Nizam's period. It reveals a remarkable degree of European influence on the architecture of Hyderabad in the 19th century.

ARCHITECTURE IN THE MODERN ASAF JAH I PERIOD

The chief architect of modern Hyderabad was Nawab Mir Osman Ali Khan, Nizam-VII. If Muhammed Quli Qutb Shah was the founder of Hyderabad City, Osman Ali Khan can be called the maker of modern Hyderabad. The buildings constructed during his reign are impressive and represent a rich variety of architecture. The magnificent Osmania University synthesising the modern, the medieval and the ancient styles of architecture, Osmania General Hospital in the Mughal style, the High Court in Saracenic style, the stately well-proportioned Legislative Assembly building in Saracenic-Rajasthani style symbolise his desire to build a modern and majestic Hyderabad. A brief account of some of the edifices built during his period will not be out of place here:

Town Hall (Andhra Pradesh Legislative Assembly)

The building of the state Legislative Assembly which was originally built as the Town Hall is an exquisite construction exemplifying a perfect blend of the Persian-Rajasthan style of architecture. The building was constructed from funds raised by the citizens of Hyderabad on the 40th birthday of Nizam Mir Mehboob Ali Khan in 1905 A.D. and was completed in 1913 A.D.

Osmania University

The university campus is situated on a picturesque 1500-acre site at an average elevation of 1725 feet above the sea level on the outskirts of Hyderabad in Adikmet about eight miles north-east of Charminar.

The Osmania University was established in 1917 A.D. through a *firman* (command) of the Nizam.

Professor H.K. Sherwani writes : "The establishment of the Osmania University by a *firman* of His Exalted Highness the Nizam of Hyderabad in 1917 A.D. was an event of an epoch-making importance, for it was the first time in the history of modern India that the highest standards of education were to be attained through the medium of an Indian language. It was, in fact, symbolic of the age-long reaction against the continuance of English as the medium of university education in the country".

The composite architecture is the keynote of nearly all the buildings of Osmania University Campus and has been rightly emphasised by Professor Sherwani : "The composite architecture which is the keynote of nearly all these buildings was due to the vision and inspiration of the architect of the University, the Late Nawab Zain Yar Jung. The picturesque site for the campus was suggested by Sir Patrick Geddes during his visit to Hyderabad shortly after the first World War. It was laid out after the design of M. Jesper, a famous French architect and planner. Prior to the commencement of work on the campus site, the University was housed in rental premises in the Gunfoundry area of Hyderabad. Just as Urdu, which was the medium of instruction at the University in all its faculties, had its base in Sanskrit and Prakrit languages, while its superstructure was partly of Arabic Persian material, in the same manner, the bases of the College of Arts and similar buildings are modelled after the pillar and lintel style of Ajanta and Ellora, while the superstructure is formed of shapely Indo-Saracenic arches. The decorations in the great hall of the College of Arts, flanked on three sides by open corridors and surmounted by a low dome with windows allround, are planned in such a way that the ancient Indian and the Indo-Muslim motifs, naturally develop into each other, causing the least strain to the eyes of the beholder. The whole concept

seems to be symbolic of the composite Dakhni culture and the genius of the Urdu language”.

The elegant building of the University College of Arts till to date remains the architecturally most magnificent building in the university campuses of India. The harmonious blend of cultures and architectural styles achieved in this building remain unparalleled.

High Court, City College and Osmania General Hospital

These three buildings constructed around 1920 A.D., are strikingly similar in their styles of architecture. While the High Court constructed in 1919 A.D. and City College completed in 1922 A.D. are located on the south bank of the river Musi, the Osmania General Hospital is on the north bank between Naya Pul and Musallam Jung bridge. The area occupied by the first two buildings was originally called Amin Bagh and is still known by that name, being the garden of a Qutb Shahi noble, Aminul-mulk. It is said that this site was originally chosen by Quli Qutb Shah for building a pleasure house, called *Nadi Mahal*, along the bank of the river. The ruins of *Nadi Mahal* and another palace *Dad Mahal* were found here where the foundation of the High Court and City College buildings was laid.

Both the buildings represent a combination of Indo-Saracenic style, but of the two, High Court and City College, the former is more graceful. It is built in red and white stone representing a fine example of the synthesis of Indo-Saracenic architecture. Its stately symmetrical pink domes projecting upwards into delicate minarets present a striking view from a distance and are impressive.

The Osmania General Hospital (with the exception of the present structure in front of the main building) is a picturesque three-storeyed structure in Indo-Saracenic style with a main central dome and subsidiary domes. It was constructed in 1925 A.D.

Archaeological Museum

One of the beautiful buildings of Hyderabad is the Archaeological Museum with its geometrical symmetry drawing the

attention of every visitor, while passing along the Public Gardens road. This museum is one of the best in India abounding in archives and antiques and one of its main attractions is an Egyptian Mummy. It also contains important relics of Buddhist and Jain periods and superb specimens of old bronzes, arms and specimens of calligraphy. It also has a huge collection of coins dating from the Satavahana period to modern times.

Jubilee Hall

It is one of the most imposing buildings in the Public Gardens which acquired its name in 1937 A.D., the year of the Silver Jubilee Celebrations of the Nizam Mir Osman Ali Khan's accession to the throne. The site of the present building has been associated with the *Durbars* of the Sixth and Seventh Nizams. But the present Jubilee Hall bears no resemblance to the simple and unostentatious Durbar Hall constructed in 1894 A.D., which was in existence at this site till 1937 A.D.

The present Jubilee Hall has an elegant though relatively simple-facade in the Indo-Persian style. The lobby is decorated with paintings which depict scenes from the Nizam's court. The main hall is classically Islamic in style and decoration, with chandeliers adorning the ceiling.

Today, the Jubilee Hall is used as a Conference Hall surrounded by a vast expanse of lawn. This hall is equipped with all the necessary facilities for seminars, conferences or even a programme of chamber music. Apart from its spacious dining room and lobbies, there is a small pavilion in the courtyard to the right where the late Nizam held *Durbars*.

It now houses the Legislative Council of the State of Andhra Pradesh.

Thus, Hyderabad represents all types of architecture, dating back to prehistoric times, Bahmani period and Qutb Shahi period. The architecture has some features of Hindu art, Tughlak art, Mughal art and their locally evolved forms. There are several buildings which are good representatives of Western art. Some of the buildings possess the features of Roman and Greek architecture. The buildings that represented the French style

of architecture are fast disappearing. During the time of the Seventh Nizam, cubists style became popular and the locality now called, Banjara Hills turned into a museum of buildings representing variegated modern styles. We cannot refrain from mentioning that the historic Naubat Pahad has now perched upon it a beautiful temple dedicated to the deity, Lord Venkateshwara, all built in the best white marbles.

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3

Communities and their Cultures

COMMUNITIES

DIFFERENT COMMUNITIES from north and south India migrated to Hyderabad during different periods of the Qutb Shahi and Asaf Jahi rule and subsequently Hyderabad became the meeting ground of practically all the elements of the population of the country. Many families from the north came in the early 18th century with the benign Asaf Jah-I to the Deccan and some in the 19th century. These communities played a significant role in the political, social and cultural life of Hyderabad.

During the early rule of Asaf Jahi dynasty, the highest posts concerning revenue and civil administration were entrusted to Hindus requiring perfect loyalty and confidence. These Hindu officials were held in the highest esteem and enjoyed the same privileges as their Muslim brethren and were included among the highest nobles of the State.

History of the Deccan shows many examples of Muslims being military commanders of Hindu Rajas and Hindus being military commanders of Muslim Kings. This was the result of the general outlook which pervaded the culture of the people of this area. Akkanna and Madanna rose to be the Prime Minister and Commander-in-Chief during the reign of the last Qutb Shahi King. Similarly, during the Asaf Jahi period, the late Maharajah Chandu Lal and Sir Kishen Pershad held the highest post of Prime Minister for long periods. This had evoked the admiration of many outsiders.

The contact of different communities with each other helped

in the process of cultural assimilation and led to synthesis of culture, which resulted into a new culture called "Dakhni Culture". The ideal of friendship and a deep-rooted courtesy have made the typical Deccani the most unabrassive and the gentlest of beings, but despite being flexible he has a cultural tenacity of his own.

What follows is a brief account of the following communities who have squarely contributed to and influenced the economic, social and cultural environment of the City of Hyderabad.

COMMUNITIES

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| 1. Brahma Kshatriyas. | 5. Marwadis. |
| 2. Iranis | 6. Parsis. |
| 3. Kayasthas. | 7. Tamilians. |
| 4. Khatriis. | |

BRAHMA KSHATRIYAS

The Brahma Kshatriyas mostly live in Gujarat and Uttar Pradesh, and migrated to Hyderabad in the early 18th century. They are the sub-caste of Khatriis. They are divided into various families such as Desai, Gayhee, Kapoor, Mahendra, Sahegal, Shah, Sahay, Sohni, Sekhar, Thakore, Tandon, Vohra and Waghray. But in Hyderabad City there is a large number of Waghray, Kapoor, Mahendra, Sahegal and Shah families.

Their pockets of concentration are found to the east of Gulzar Hauz and to the south of Charminar called Shah Ali Bunda, in as much as, that the early immigrants to Hyderabad were taken into service during the periods of Asaf Jah-I to Asaf Jah-III whose royal palaces were situated near Charminar. However, with the passage of time, after the establishment of Residency in 1798 A.D., and due to reasons of security and more amenities found in the cantonment area, which had spread as far as Gunfoundry, some of these people moved to the north of the city. Thus, the Brahma Kshatriyas, who are financially well off are now found in the new city—Chirag Ali Lane, Chapel Road, Gunfoundry, Bashir Bagh, Himayatnagar,

Dommalguda, Ameerpet, Barakatpura, Murlidhar Bagh (near Moazzam Jahi Market) and Troop Bazar. Most of them are in the judiciary or as advocates, high officials or doctors, or businessmen, while those living in the old city are middle class Brahma Kashatriyas working in Government Service. After the Independence of the country in 1947 A.D., a new colony near Malakpet called Dilsukhnagar was established. It is after the name of Mr. Dilsukhram Sahegal who was a popular Sales Tax Commissioner in the Old Hyderabad State.

As early as 1800 A.D., a freedom-fighter, Raja Mahipatram lived during the period of Nawab Sikander Jah Bahadur, Nizam III, who fought throughout his life against the Britishers to save the State from their clutches. In 1798 A.D., when the French influence had declined in the State he was asked by the Nizam to reorganise the army and after some time he was appointed as Governor of Berar. Recently, a road has been named by the Municipal Corporation of Hyderabad after his name, known as 'Mahipat Ram Road'.

Another important member of this community was Raja Raghoram, who came to the Deccan with Asaf Jah-I. He acted as the *Vakil* (Ambassador) for different Samasthans (Petty Principalities) under the Nizam and consolidated his position. In recognition of his services, the Nizam favoured him with the title of Raja Bahadur and with *Jagirs* for the welfare of his family. Raja Raghoram was a philanthropist, who gave money to the needy anonymously, and during nights placed a blanket tied to a *lota* (a small drinking pot) full of money near the sleeping mendicants. This unique form of charity won for him the remarkable title of Kambal Wale Raghoram (Raghoram, the blanket distributor). The two sons of Raghoram were Raja Dilsukhram and Raja Raghunathram. They were known for their religious tolerance. Dilsukhram, who had profound respect for a Muslim saint, *Hazrath* Piran Shah built a *Durgah* on the grave of the saint and procured a *Jagir* (land) from the then ruler in order to defray the daily and annual expenditure. Raghunathram, the younger brother, was entrusted with the management of the famous Kishen Bagh Temple, built by his father Raghoram in the old city for which he also got a *Jagir* from the Nizam. Raja Mohan Lal (born in 1890 A.D.), his son donated a munificent grant of one thousand

rupees to Professor Karve's Women's University, Poona, which bore testimony to the fact that his love of education was not confined only to the cause of male education. It was chiefly due to his religious fervour that the annual Car festival at Kishen Bagh used to be a grand success.

As early as 1882 A.D., Raja Bansi Lal was the founder of Mufeed-ul-anam Boys' School in the city which is ranked among the noted schools of the city, and is rightly proud of producing many distinguished students occupying high positions in the State as well as outside it.

Jagat Narayan was the great social reformer of the community who started many constructive movements for the upliftment of the community. He first opened a press through which he brought to light some evils prevalent in the community.

The first reform he brought in the community was prohibition and the other was the propagation of education among young men. With the co-operation of Rai Tej Rai, the President of the Council of Sir Asman Jah Bahadur, he founded a Girls' School which is now a full-fledged high school. The establishment of the Mufeed-ul-anam High School and the Girls' School resulted in the achievement of 100 per cent literacy in the community. For minimising the economic differences, he with the help of other members, limited the scope for dowry and payment of cash by the bride's parents. Even the wealthiest person was not allowed to give more than 25 seers of utensils. Thus, the evil of dowry system was abolished and this brought a mutual respect of the members for each other.

In the year 1919 A.D., the B.K. Co-operative Society was established by Shri Brij Mohan Lal which is currently doing a yeomen service to the community by advancing loans at a nominal rate of interest. A few years later, two other co-operative societies were founded, *viz.*, the Educational Loan Society (1926 A.D.) which sanctioned loans to poor and needy students for pursuing higher studies and the other was 'Widow Fund' from which subsidies are given to the widows who have no source of income. Following these, of late, a 'Mahila Mandal' was also formed under the supervision of Shrimati Daya Devi Wagharay and Urmila Wagharay, for promoting educational,

cultural and sports activities among the young women of the community.

Another great service done by Shri Jagat Naryan Mahendra was the preparation of the directory of the community about a century ago which throws light on achievements of the predecessors. Of late, Shri Bhagwan Pershad Mahendra took much pains in the preparation of the family tree of the community for the past nine generations which is considered a no less important contribution for the welfare of the community in bringing many members together. Ganesh Narayan, son of Shri Jagat Narayan, was also a reformist and great social worker who worked for the consolidation of the community.

Rai Tej Rai, the President of the Council of Sir Asman Jah Bahadur's Paigah and later the chief tutor of Nawab Moin-ud Dowla Bahadur in his infancy, was reputed as the biographer of Nawab Sir Asman Jah Bahadur, known as 'Sahifa-e-Asman Jahi'.

Rai Guru Das, a *Jagirdar* and the *Sarishtedar* (Manager) of the irregular army of the Nizam was the author of 'Jivan Charitra'.

Raja Bahadur Bishweshwar Nath Wagharay was the Chief Justice of the High Court in the Nizam's State, a staunch Arya Samajist and a silent philanthropist. He was appointed as Law Minister in Bikanir State, and as minister, he re-organised the Judiciary there. His brother, Dr. K.N. Wagharay, was a distinguished physician and the personal physician of the Nizam who was awarded the title of 'Raja Bahadur'. In recognition of his services to the State 'Kailashnath Memorial Lectures' are conducted by the Indian Medical Association. He was one of the founders of 'Sarojini Devi, and 'Niloufer' hospitals.

IRANIS

The Iranis were a part of the cultural make-up of Hyderabad ever since the founding of the city in 1591 A.D. This was natural because the ruling dynasty of the Qutb Shahs came from Iran and the most important positions in the administration of the Kingdom were held by the nobility from Iran. This factor had a tremendous impact on the art, architecture, literature and culture of Hyderabad for nearly two hundred

years after its foundation and the influence is clearly visible in all these areas. There was hardly any facet of life in Hyderabad which did not bear the mark of Iranian influence. It is true that with the fall of the Golconda Kingdom and the establishment of the Asaf Jahi rule, there may have been a decline in the Iranian influence, but it never wholly disappeared and individuals and families of Iranian origin continued to wield a great deal of power until very recently and continued to shape the way of life at least among the higher classes in Hyderabad.

Most of the Irani noblemen were *Shia* in creed and the old city of Hyderabad is full of institutions and buildings which are '*Shia*' in origin, like many of the mosques, '*Ashur Khanas*', and burial grounds. Some of the localities were predominantly inhabited by *Shia* gentry, as indicated by names like 'Irani Galli'. Many of the rituals observed by the *Shias*, specially those connected with the mourning for the martyrdom of Hussain, the grandson of the Holy Prophet, in the Hijri month of Moharrum became an integral part of the cultural life of the city, and are still very much in vogue. What follows is an account of the contribution made by Iranis to the development of Hyderabad.

One of their main contributions was in the field of architecture. The influence of Iranian architecture is more pronounced than any other branch of cultural activity in Hyderabad.

The mosque in Hyderabad from its very beginning was evolved on the Iranian pattern, utilizing the *chahār tāq* or the four arched plan in its nave and the '*Iwan*' in the centre of its facade in the form of an imposing portal. Both these features developed to magnificent dimensions and became distinctive characteristics. Jami Masjid, Mecca Masjid and Qutb Shahi Mosque provide some of the best examples built during the splendid age of the Qutb Shahis.

The *Chahār Bāgh* or the four quartered garden is Iranian in essence as well as in details. Garden craft was a favourite art in Persia since ancient times. It received great impetus in Hyderabad, the important example being the tombs of Golconda of the Qutb Shahis.

The squinch arch and the stalactite, two favourite contrivances, were used magnificently for structural as well as ornamental purposes, similarly, glazed-tiling was a characteristic

feature which was almost extensively used for exterior ornamentation of Charminar, Badshahi, Ashur Khana *Ashur Khana* and mosques, built during the Qutb Shahi period.

The incised stucco work of the tombs is typically Iranian. It appears to be more embroidery rather than architecture monument. The whole of the interior of the tombs and mosques have beautiful designs, highly conventionalized floral motifs, flowers like tulip and narcisses—all of unquestionable Iranian origin during the Qutb Shahi regime which can be seen in the Mushirabad mosque.

Besides, the social and other religious requirements of the people were equally emphasised. Public baths, monasteries, schools, free kitchens, guest houses and *caravan sarais* were built and the number of such buildings appeared to be more than 12,000. The Turkish bath of Jame-e-Masjid and Masjid-e-Mian-Mishk is of particular importance. Apart from the schools (one at the top of Charminar) built for the advancement of learning, a big hospital for the treatment of the diseased, to which a medical college was attached was known as '*Dar-ush-Shifa*'. Eminent physicians and surgeons were attached to this hospital. Though it is in ruins, yet it serves as the memento of the cultural greatness of the Qutb Shahs.

Furthermore, Koh-e-Maula Ali, Hussaini Alam, Bibi-ka-Chashma, Hayatnagar and public works like Hussain Sagar, Ibrahimpatnam Tank, Budwel Tank, Purana Pul, Ma Saheba Tank, Mir Jumla Tank and Gosha Mahal Baradari also merit special mention of the Qutb Shahis.

Mir Muhammad Mu'min Astrabadi was the greatest personality of the period of the Qutb Shahs. He was the architect of the new city of Hyderabad in 1591 A.D. who made it a glorious seat of *Shia* learning. The '*Mujtahids*' and '*Mullahs*' attained the highest position during his period. He introduced *Shia* ceremonials like the public mournings in Muharrum, the installation of '*Alams*' (Standards) and elaborate display of them. The *Ashur Khanas* (one such was Badshahi Ashur Khana) and Imam Baras were appropriated for the erection of *Taziahs* and *Taboots*. The *Bibi-ka-Alam*, a beautifully modelled silver hand studded with pearls, removed from its shrine at Yakutpura and finally reaching Chaderghat during Muharrum still attracts considerable public attention. Mir Mu'min transformed the

romantic monarch, Muhammad Quli into a devout and pious *Shia* and invited many scholars from Iran and entrusted them with responsible offices in the State.

Saidabad, Mir Pet, Mu'min Pur, Mu'min Pet and Dāir-e-Mir Mu'min (necropolis) and *Mir Chowk* are all named after Mir Mu'min to immortalise him.

During the Asaf Jahi period some of the Irani noblemen like, Arastu Jah built Suroornagar and provided it with a palace, garden and a tank. Mushirabad, to the south of Secunderabad bears testimony to his name. *Bami* (reservoir) of Ruknud-Dowlah, near Mir Alam Tank, was built by Nawab Mir Musa Khan, Ruknud-Dowlah, when in the early Asaf Jahi period there was scarcity of pure and sweet water.

Mir Alam (1804 A.D.) besides, being a diplomat, an administrator and a scholar, is well-known for constructing Mir Alam Tank, New Idd Gah, Baradari and Mir Alam-Mundi which is now a wholesale vegetable market in the old city. Besides, a number of rest houses on Hyderabad-Masulipatnam road and on the roads to Poona and Aurangabad were constructed by him.

The *Shia* house of Salar Jung (related to Mir Alam) represents the Zonithal height of the glory of the Asaf Jahi rule.

Salar Jung-I (born in 1829 A.D), the Prime Minister, was the greatest name of this period who was credited with the accomplishment of a great administrative reform by the introduction of the Zilla Bandi system of administration. Under this plan, the Hyderabad State was divided into five divisions and seventeen districts. The Zilla Bandi system gave place to the revenue administration of the pattern, which is now in vogue in Andhra Pradesh in an improved manner to suit the needs of the present-day administration. He also laid the foundation of the Finance Department and the Central Treasury. He also contributed to the cause of education, and established Madras-i-Aliya which later on developed into Nizam College and for improving and advancing education invited to Hyderabad, Syed Hussain Bilgrami, the eminent educationist from the north.

The famous Diwan Devdi was the palace where Salar Jung-I resided, Mukhtar Pura and Mukhtar Gunj are remembered after his name.

Salar Jung-III (born in 1889) is remembered for his famous 'Salar Jung Museum', which is considered as one of the best in the world. It is known for a good number of rare objects, besides a library section which is known for English, Urdu, Persian and Arabic books and manuscripts.

In recent times, the nature of the Iranian participation in the life of the city has changed considerably. The majority of Iranis living in Hyderabad (in and around Madina Building, Pathergutti, Himayatnagar and Banjara Hills) now belong to the business community, specially in the business running restaurants. But Hyderabad has a large number of Iranis that the Government of Iran maintains a Consulate in Hyderabad at Banjara Hills to look after the interests of Irani nationals. The Iranis have their own association called, '*Darbar-e-Huseini*', which has a fine building recently constructed in the palace of Baquer Nawaz Jung near Purani Haveli for congregations for prayers and religious discourses. There is also fairly substantial number of Irani students studying in various colleges in Hyderabad. But, by and large, the Iranis keep themselves aloof from the social activities of the city and no longer wield any influence on the cultural life of Hyderabad. The ancient Irani families who have been living in the city for centuries and who made such a significant contribution to the growth of the city, have now been absorbed in the larger cultural milieu and cannot be said to have a separate identity.

KAYASTHAS

The Kayastha community is a literate sub-caste among the high caste Hindus. It is not surprising that every Kayasth adult can read and write and an illiterate Kayasth is looked down by the members of the community. Their traditional occupation has been administrative service with the reigning political power, hence, they have been mostly living in urban areas, although some of them have also been landowners (*Jagirdars*). During the Muslim era, they were the first Hindu community to learn Persian and thus they were employed in the Mughal administration. They adopted more Muslim characteristics than any other Hindu community and helped in the process of cultural synthesis. During the period of Muslim rulers they

served as a connecting link between the ruler and the ruled. During the Mughal period, they were closely associated with Muslims in their jobs, wore the customary court dress and took pride in their literary skill and made substantial contributions to prose and poetry. Even their food habits, manners of eating and conversation were influenced by Muslim culture. Culturally, they are considered to be more advanced than their other Hindu brethren. But in spite of social change, they adhere to the principles of caste organisation and follow the domestic religious ceremonial acts and rites. Compared to other Hindu communities, their attitude towards their women folk has always been liberal.

The origin of the Kayasthas is interesting. They trace their origin to Shri Chitrugupta. After the creation of four castes, Yamraj, the god of death requested Lord Brahma (the creator), to give him an assistant who could record the deeds and evil of men and administer justice. Thus, Chitrugupta was born from the body (Kaya) of Brahma, holding a pen in one hand and an ink pot in another and a sword hanging from his waist. "Thou hast been created from my body (Kaya), therefore, shalt thy progeny be known as the 'Kayasthas'. Though hast been conceived in my mind (chitta) and in secrecy (gupta), thy name shall also be 'Chitta Gupta.'" Brahma then commanded him to dispense justice and punish those who violated dharma. Thus, Chitrugupta became the scribe of Yama, who was produced from the inner consciousness of Brahma.

The eminent historian, Dr. Beni Prasad writes that the Kayasthas were the descendant of the Scythian tribes who had invaded north-western India. As these Scythians were scribes to the rulers of the ancient Middle-East, they continued the profession in India. By a well-known philological process the "S" of "Scythians" was replaced by "K" resulting in the term "Kayastha". Another explanation of "Kayastha" is that it denotes an "inhabitant" or a resident of "Kaya Desh", *i.e.*, the territory between the Ganga and the Yamuna, known as Oudh. As a matter of fact, north India is said to be the original home of Kayasthas and a large percentage of their population is found in Uttar Pradesh and Bihar.

The Kayasthas started coming to the Deccan from the early 18th century. One such Mathur Kayasth family came to

Hyderabad with Asaf Jah-I. This was the Malwala family which was said to be the most powerful family among the three earlier families, *i.e.*, the Gulab Chand family, the Chattu Lal family, and lastly, the Malwala family. The Malwala family was the hereditary custodian of the Daftar-e-Mal (Revenue Record Office) for the Telangana region of Hyderabad State. The Malwalas who held the high position of daftardars rose to nobility due to military achievement of Bhavani Das, who had proven his valour at the battle of Khardala in 1795 A.D. The unique feature of the Malwala family was that each one of its generation had given to the State of Hyderabad eminent ministers and high officials. Thus, as we unfold the history of the family, we unfold the history of the State.

Sagar Mal, the descendant of Raja Raghunath, the famous Diwan of Shah Jehan and Aurangzeb was carefully brought up under the loving affectionate care of Asaf Jah-I after an earthquake in Delhi, when the sole survivor of the disaster in the Diwan's family was Sagar Mal. After maturity, he accompanied Nizam-ul-Mulk to Hyderabad and was appointed to the highest position of Sir Daftar-e-Mal (Head of the Revenue) in 1761. Since then the post was held by one or the other member of this family and the family was allowed to append the proud surname of Asaf Jah to their name due to its loyalty. The importance of the office of Sir Daftar-e-Mal may be revealed by the fact that as many as seven hundred officers and clerks were working in this department of the State. In view of the loyalty, obeisance and faithfulness of this family to the Nizam, the family was later honoured by the Nizam with honours, titles (Dharm vant and Dayanat vant), big jagirs and serrishedari (Manager of a department), mansab of Haft Hazari (a high cavalry rank often hereditary with an income to maintain 7,000 cavalry men), Peshkari (a specific office just below the Diwan), with Alam and Nakkarkhana (a standard and a kettle-drum).

Ram Pershad Lala Bahadur took over this office around 1830 A.D. He is supposed to have served twice as *Diwan* in the 1840s. After 1843 A.D., he emerged as the most powerful figure in the State. It was Lala Bahadur who authorised payments and loan arrangements for the State during the period 1843-46 A.D. He was one of the few trusted people of the Nizam

after the death of Raja Chandulal. On his advice to the then Nizam, the Salar Jung-I was chosen to the highest office of the *Diwan* in the State.

One of the descendants of this family, Raja Shiv Raj, who succeeded to the hereditary post of Sir Daftar-e-Mal was given the title of Raja Bahadur and ancestral *mansab*. In recognition of his services around 1886 A.D., he received the distinction of 'Dharam Vant', followed by the honourable title of Raja Rājman. He was the master of ceremonies and chief of the protocol.

The family contributed significantly to the expansion of modern education in the State. In 1871 A.D., Raja Shiv Raj established the Kayasth Pathshala School (Dharam Vant) where free education was given to boys in English, Persian, Urdu and Sanskrit up to Matriculation. Another school 'Dharamprajrakshur Pathshala', was opened by him, where the Vedas, Astrology, and the Shastras were taught under his patronage. He also ran other schools in his private estate.

Raja Shiv Raj's younger brother, Raja Murli Manohar was also a dignitary of the State and held high offices, such as that of the Accountant General (1885 A.D.) of the State and was honoured with the titles of Raja Bahadur, Asaf Jahi and Raja Rājman Maharaja and Asaf Nawaz Vant. He was greatly concerned about the welfare of the Kayasthas.

In 1885 A.D., he established a Mathur Sabha. His eldest son, Raja Inder Karan Bahadur, started a society called 'Kayasthas Young Men's Improvement Society'. He presided over many literary associations and was the member of the city municipality and the 'Poor House Scheme Society'. In December 1897 A.D., the Raja presided at the 11th Annual Kayasth Conference representing more than 2.5 million Kayasthas of the country which testified to his substantial position and merit. His younger brother, Raja Dharam Karan Bahadur, was the minister of Public Works Department. Raja Mahboob Karan Bahadur, the youngest son of Raja Murli Manohar, was the last among the Kayasth nobles of Hyderabad who enjoyed highly respectable position in the State. He served as secretary and controller to the Prince of Berar. He was associated with many organisations and was elected as member of the Legislature Council of the Nizam, member of the City Improvement Board and steward

of Hyderabad Race Club and also the Vice-President, Trustee of Dharam Vant High School until his death. Raja Saheb was a member on the Board of Governors of the old Jagirdar College, now known as 'Hyderabad Public School'. Dr. Kirpa Shanker was the first doctor in the community in the early 19th century.

Since most of the Mathur families were financially supported by the Malwalas whose palace was located in Chowk Maidan Khan, a locality to the east of Charminar, all of them settled down permanently around this palace which served as a focal point for the community. It was flanked by stables for elephants and horses, a distillery, a central provision's store house and a wedding hall called, 'Shadi Khana', for the use of all relatives for performing marriages. A street called, 'Kochi Shadilal', is also famous in the old city which bears the name of a Mathur Kayasth around which many Mathur Kayasths live. The 'Dharamvant High School', now a degree college is also located nearby where many Kayastha boys studied in the past and afterwards held high posts.

Later on, a few Mathur families who were financially in a better position than other Mathurs moved to new city areas, like Nampally, Punjagutta, Ameerpet, Banjara Hills and Secunderabad.

The Mathur community established in 1971 A.D., a society under the name of The Hyderabad—Mathur Kayasthas Education and Welfare Society, Hyderabad (HMK), in order to preserve the culture of the community and to improve their well-being through financial assistance for the education of children of economically deserving families and also assisting in seeking suitable employment. The society also offers assistance for the medical care of the sick and sanctions grants to widows.

The forefathers of the Saxena Kayasthas also came with Asaf Jahi-I and one of their distinguished progenies was Raja Girdhari Pershad, popularly known as Bansi Raja, who belonged to the nobility of the State. Bansi Raja constructed his palace or Dewdhi near Hussaini Alam in the old city which subsequently became the nucleus for the settlement of Saxena Kayasthas. This colony extends upto Fateh Darwaza, which is little further to the west of Hussaini Alam.

Raja Girdhari Pershad Bansi Raja was very close to Salar

Jung-I and in the infancy of Nizam-VI was appointed as his tutor. When Nizam-VI ascended the throne, the Raja was entrusted with the work of organising two regiments, called Gosha Mahal troops and Jamiat-e-Nazme Mahboob, later forming a part of the Nizam's regular forces. He had also organised three factories in the State, (1) the manufacture of country paper, (2) the manufacture of country rifles used by the army, and (3) the manufacture of gunpowder. Much before the Industrial Exhibition of Hyderabad, the cottage industry of the State was encouraged and exhibited in the jatra of Keshav-giri temple by his two sons. Bansi Raja was a great scholar in Arabic, Persian, Sanskrit, Urdu and Hindi and was the author of several books in Persian, Urdu and Hindi and some of his books in Persian have reached Iran. As a poet, he was popularly known as 'Baqi'. He also led the famous *langar* procession every year on 5th Muharrum. The Nizam honoured him with the title of "Mahboob Nawaz Vant".

The Srivastava Kayastha families also migrated to Hyderabad with Asaf Jah-I. They were appointed as treasurers, correspondents, Zenana officials and military officers. The first and the only Chitragupta Temple (the patron deity of the Kayastha family) was constructed by Dooleh Rai a Srivastava Kayastha. Most of these Kayasthas live in the old city.

Another renowned family of the Kayasthas in Hyderabad to attain a high position is that of the Ashthanas. Rai Murli-dhar Raja-Fateh Nawaz Vant Bahadur is the most important name in this community. He not only won the esteem of the government and the Nizam but also the affectionate regard of the subordinates who served him throughout his long distinguished service. He gave of his best to the State and to his Sovereign and to the general public. No official during the tenure of his office matched his intelligence and capability for conscientious work.

The other Kayasth branches migrating to Hyderabad were those of Bhatnagar, Nigams and Gaurs.

The two Bhatnagar families arriving to Hyderabad in the 18th century were those of Raja Bhavani Pershad and Majlis Rai. Raja Bhavani Pershad was a noble during the period of Nawab Sikandar Jah Bahadur, Nizam-III. He built the

famous temple of 'Ram Bagh' near the present Himayat Sagar Road. He was known for his loyalty to the ruler. Majlis Rae was appointed Serrishtedar (Manager of the department) of Religious Affairs in 1855 A.D. A street in the old city is famous after his name, called 'Koche Majlis Rae'.

The Nigams are very few in number and live mostly near Charminar. They held responsible positions in the army and served with distinction.

The Gaurs are also very few in number and are mostly concentrated in Sultan Shahi. They were employed in the three Paigahs—Bashiruddoula, Khurshid Jah and Vikharul Umra as Serrishtedar (Manager of the department) and accountants. Dr. Raj Bahadur Gaur, being an exception to the rule, joined the communist movement. He is a communist leader of standing, a champion of the Urdu language and a Parliamentarian of maturity and distinction.

A society called, 'Kayasth Shiksha Samithi', is running two institutions of the Kayasth community, known as 'Kayasth Pathshala' and 'Young Modern Girls' High School'.

Another society, 'Anjuman-e-Kayasth Saheban', advances loans to the needy Kayasthas on nominal interest.

The 'Andhra Pradesh Kayasth Sabha' is an association of the Kayasthas of this State which was formed in 1972-73 A.D. with an object to promote learning, to establish a library, a club, a reading room, a sports centre and to publish a quarterly news bulletin under the name 'Kayasth Samachar', and also to introduce social reforms, to render pecuniary aid to the members specially to destitutes, widows and orphans and to provide funds for the performance of marriages of poor and helpless members of the community.

KHATRIS

The root of the word "Kshatriya" (wrongly called as Khatri) comes from 'Ksha', which means danger and from "Trayata", which means averts. The two root words taken in conjunction mean "danger averters". Yet from ignorance generally, the name of the community is spelt as 'Khatri'. According to Risley, they belong to the second caste of Hindus. The Khatri live mainly in Punjab, Uttar Pradesh and Bihar.

Currently, many of the Khatris live in towns and cities and their main occupation is trade. So far as the Sikhs have a priesthood, the Khatris are their priests or gurus of Sikhs. Both Guru Nanak and Guru Govind Singhji were Khatris.

The Khatris played a significant role not only in Punjab and parts of north India but also in the political, social and cultural life of Hyderabad. They came to the Deccan more than two hundred years ago with Asaf Jah-I. Lachmi Narayan 'Shafeeq', a famous poet and a great author of his time came to Hyderabad in 11 6 A.H./1773 A.D. during the period of Salabat Jung. He held the post of the Director under Nawab Ali Jah Bahadur (son of Nizam Ali Khan-II). He was the author of many fine books in Persian and Urdu, including 'Ahwale Hyderabad', which gives a vivid account of the social conditions of Hyderabad of his days.

One of the remote descendants from the family of Raja Todar Mal, the minister of Finance to the Emperor Akbar, was Raja Chandulal in Hyderabad who was born in 1766 A.D. After 1808 A.D., he was the Madar-ul-Maham (Prime Minister) of the State for a period of full thirty-five years until the day of his resignation, the 6th September 1843 A.D. The Maharaja was most benevolent and lavishly distributed alms. The fame of his munificence spread far and wide. In the north, the City of Hyderabad came to be identified with his name as "Chandulal's city" (Chandulal ka Hyderabad) and he came to be known as the 'Hatim Tai' of Hyderabad (Hatim Tai was a legendary figure known for his munificence).

Maharaja Narain Pershad was the grandson of Raja Chandulal. He was a great scholar in Arabic and Persian and had a fairly good knowledge of English and could converse well in that language with Englishmen. On June 13, 1853 A.D., he was appointed 'Peshkar' (Agent) by the Nizam, Nasir-ud-doula Bahadur. Afterwards, the titles of 'Raja-i-Rajuyan', and 'Narainder Bahadur' were conferred on him. After the death of Salar Jung-I, he became the senior administrator with Salar Jung-II as the junior. During his career as senior administrator, one of the most important works done by him was the sanctioning of the railway from Secunderabad to Bezwada.

Maharaja Narainder Bahadur's grandson was Maharaja Sir Kishen Pershad who contributed greatly towards the culture

of Hyderabad. Without any exaggeration it can safely be asserted that what Sir Salar Jung-I was to the Hyderabad State during the second half of the 19th century, Maharaja Sir Kishen Pershad was in the first quarter of the 20th century. No Hindu statesman in the annals of the History of Hyderabad State had risen to such an eminence both in the eyes of the ruler and the ruled as the Maharaja had. Twice he became the Prime Minister of the State, first in 1902 A.D., and subsequently in 1927 A.D. Sir Nizam Jung remarks about the Maharaja. "He knew the moral weight and prestige, which personal character alone could give, were necessary to success. These qualities he possessed in an eminent degree and, therefore, he merited and enjoyed the confidence of the public. He always remained remarkably free from communal narrowness. His whole life typified Hindu-Muslim unity as an achievable success".

The Maharaja received the highest title of 'Yamin-us-Saltanat' (The right hand of the State) from his gracious master, and some time after that, the honour of G.C.I.E. from His Majesty the King Emperor. Such a distinction had not been conferred on any Prime Minister of Hyderabad since Salar Jung-I, who was G.C.S.I. He was so loved and respected by the ruler that on his death in 1940 A.D., Nizam-VII lamented:

”پہاڑی بساط کا آخری ہیرہ چل گیا“

(The last symbol of the old stock has gone away).

Thus, Maharaja and his great ancestors have left their indelible mark on the sands of time. The old palace of Raja Chandulal is situated near Fateh Darwaza whereas, the palace of Sir Kishen Pershad is situated near Shah Ali Bunda, to the south of Charminar.

The highly prominent position of Raja Chandulal and his descendants attracted many Khatri from the north to the Hyderabad State. Thus, many of the old Khatri families are still found to the south and west of Charminar. The estate of the Maharaja and those of the Paigah nobles in the old city provided jobs to many Khatri, hence their concentration in

these areas. The Khatri coming later and employed in the government service of the Nizam State and placed on a higher position, built their houses in the new city areas, such as Banjara Hills and Secunderabad.

Raja Karan Pershad born in 1895 A.D., was a great Persian scholar and a poet of renown in Urdu. He was the Vice-President of the '*Majlis-e-Jagirdaran-a-Sarkar-e-Ali*' and the President of the 'Khatriya Youth Sabha', which he had founded. A school has been established in his son's name at Begumpet called, 'Jitendra Public School'.

Raja Barkat Rai, another notable Khatri, was a *Subedar* (Commissioner) in the Nizam's State. His wife, Mrs. Barkat Rai, was a social and religious worker. She always helped the orphaned and the poor. She opened a "Gita Ashram" in Hyderabad for the propagation of the teachings of the Gita.

Shri J.N. Nanda was the first Indian to be appointed as the General Manager of the Nizam's State Railway. Raja Iqbal Chand was a renowned cricket player of the State. His wife, Hira Bibi, opened a school called 'Shad Pathshala' in memory of her great father, Sir Kishen Pershad. His brother, Bharat Chand Khanna, also once a noted cricket player, is more reputed for his satirical writings in Urdu. He retired as the Secretary of Andhra Pradesh Government and later was appointed as the popular Chairman of the Urdu Academy of Andhra Pradesh.

Among the other prominent Khatri who have contributed significantly to the enrichment of the city's social and cultural life were Shri Magan Chand Vedi, a great preacher of prohibition and widow-remarriage, and Pundit Vanshidhar Vidyalkar, who was the first Head of the Department of Hindi in Osmania University and published a Hindi magazine, '*Ajanta*', which had a wide circulation in Hyderabad as well as in other parts of India.

MARWADIS

The Hyderabad Marwadi community is undoubtedly an unparalleled phenomenon of the twin cities of Hyderabad and Secunderabad. They are said to have migrated to Hyderabad from Rajasthan about three hundred years ago.

There are roughly ten thousand Marwadi families and about fifty to sixty thousand Marwadis living in the twin cities of Hyderabad and Secunderabad. They are mostly bankers, shopkeepers, cloth merchants or dealing in jewellery or engaged in pearl business.

The Marwadi community has been doing yeomen service in twin cities not only to its community but also to the society at large. They are running numerous *dharamshalas* (charity homes) in the twin cities, and charitable hospitals such as Motilal Hospital (Moazzam Jahi Market), Hari Prasad Memorial Hospital (Pathergutti), and Mahaveer Hospital (New Saifabad), and educational institutions, both schools and colleges—Marwadi Hindi Vidyalaya, Rajasthan Hindi Vidyalaya, Agarwal Boys' High School, Agarwal Girls' High School, Sir Bansilal Balika Vidyalaya, Jagdish Kanya Pathshala, Shiv Dutt Rai High School and Badruka College of Commerce and Arts, Nanakram Bhagwan Das Science College and Shankerlal Dhanraj Signodia College of Arts and Commerce.

The spread of Hindi language not only in Hyderabad but also to the whole of south India has been largely due to the efforts of the Marwadi community. For the propagation of Hindi, they have introduced Hindi as a compulsory subject in educational institutions run by them. They have also established many libraries and reading rooms with a good collection of books, periodicals and newspapers in Hindi. The establishment of 'Hindi Prachar Sabha', for the spread of Hindi testifies to their effort to raise Hindi to the status of a national language. The lovers of Hindi are grateful to Ram Krishna Dhoot, Pannalal Pitti, Bankatlal Badruka, S.N. Lahoti, Badri Vishal Pitti, and L.N. Gupta, to name a few.

Thus, it is found that the members of this community have distinguished themselves almost in every field and have immensely enriched the social, literary, cultural and commercial life of the city.

There are four major clusters of Marwadi population in the metropolitan Hyderabad. Charkaman in the old city, Begum Bazaar on the north bank of the river Musi adjacent to the old city, Sultan Bazaar near Residency and General Bazaar in Secunderabad. Besides these four major clusters, the Marwadis have spread out in other areas as well. Some of them are

well educated and have moved into professional and administrative services. These people, while maintaining their family link, have built their residences in the upper class residential districts of Hyderabad.

In October 1920 A.D., the Rajasthan community formed an association in Hyderabad to bring all the members of the community on one platform, known as 'Marwadi Navayuvak Mandali', which is now called 'Marwadi Mandal', which looks after their total interest.

At the end of the 17th century, Asaf Jah-I, as *Subedar* of the Deccan, declared his independence and he brought with him from Delhi his most trustworthy financial adviser, Shri Chandji Raghunath Das. who was awarded a large piece of land in Begum Bazaar. He permanently settled down there and became famous in Hyderabad by the title '*Jhande Wala*'. After him many Marwadis came to Hyderabad.

In 1831 A.D., Seth Shiv Dutt Rai Ji and his son Jaysiramji came to Hyderabad and firmly established their business. Their firm today is known as 'Raja Bahadur Sir Motilal Bansilal'. Raja Pannalal Pitti and his son Raja Badri Vishal Pitti belong to this family. Seth Shivlal, a descendant of Seth Shiv Dutt Rai was so trustworthy that Nawab Siraj-ul-Mulk, the Prime Minister of Hyderabad entrusted him the supervision of the Government treasury and when there was financial stringency in the State, the then Hyderabad Government had mortgaged with him celebrated diamond 'Nizam's Jewel' for ten lakhs of rupees. After 1857 A.D., the Government of India, in recognition of his services, beside presenting him with a pair of costly *shawls* also gifted a land to him within the Residency limits, known as 'Raghunath Bagh'. His descendant, Raja Pannalal Pitti, is the founder of the 'Mercantile Bank', which was subsequently merged into the State Bank of Hyderabad. He is on the Board of Directors of State Bank of Hyderabad and also the Honorary Director of the Nizam Sugar Factory. His eldest son, Badri Vishal Pitti, is the pioneer of some of the industries in Hyderabad and also the founder of a Hindi Printing Press called 'Commercial Printing Press'. He started a Hindi Journal called '*Kalpna*' which had a unique place in the field of literary journalism. He is also the founder of a publishing house called 'Chetana Prakashan'. This family has opened many *dharamshalas*

(charitable homes) and also a hospital near Moazzam Jahi Market called, 'Motilal Bansilal Hospital'. A colony named 'Bansilalpet', was established in Secunderabad, the income from the rented houses of this colony is donated to Gandhi Hospital.

Seth Ganeshmalji Singhvi was a notable philanthropist and a great humanitarian. He founded the 'Humanitarian League of Hyderabad'. The Society for the 'Prevention of cruelty to Animals' owes its inception to him. He was a true friend of the untouchables and silently worked for their amelioration. He was a trusted leader of the 'Adi Hindus of Hyderabad' and held the position of a treasurer of the 'Adi Hindu Social Service League' and also its building fund. His son Raghunathmal developed the business so well that he became the pioneer of 'Raghunathmal Bank'. In aid of the Bihar earthquake sufferers in 1934 A.D., Raghunathmal raised several substantial sums of money from Marwadis and remitted them to the Central Relief Fund.

Seth Ram Gopalji, another philanthropist, liberally subscribed to the war loan (1914-18 A.D.), the Imperial Relief Fund and the 'Ladies War Relief Association'. He endowed a 'Home for Soldiers' in Tirumulgerry in 1901 A.D., built a temple of 'Sri Hanuman' in 1915 A.D., on the Hussain Sagar Bund and also a pavilion on the 'Fateh Maidan', and in 1889 A.D., dedicated it to H.H. Mir Mahoob Ali Khan Nizam-VI. He also built public halls, *dharamshalas*, *serais*, etc. While Seth Ram Gopalji built several temples, *dharmashalas*, his greatest contribution was in the economic and industrial development. The establishment of the Ram Gopal Spinning and Weaving Mills in Secunderabad (D.B.R. Mills) constituted a landmark in the industrial development of Hyderabad. It was the major industrial unit of the city providing employment to a large number of unemployed workers. The citizens of Secunderabad in recognition of his service erected his statute (Ram Gopal Statute) at the northern end of the Mahatma Gandhi Road in 1929 A.D.

The most popular figure of this community in recent years was Shri L.N. Gupta, an I.A.S. officer, who held high positions in the Government as well as in public life. His was a most diversified personality. He was a man of art and culture, besides being a most able administrator. He took full advantage of his

status as a senior civilian to enrich and add new dimensions to the cultural and academic life of the city. There is hardly a cultural, literary or social institution of the town where he did not play a keen role in their founding and formation. He rendered unforgettable services to 'Hindi Prachar Sabha', Idara-e-Adabiyat-e-Urdu, Dharamvant Hindi High School, Navjeevan Education Society, Adabi Trust, Kamala Nehru Polytechnic for Women, Vanita Maha Vidyalaya, the Hyderabad Art Society, the Society for the Music, Dance and Drama with its nucleus at Ravindra Bharati, the Economic Society of Hyderabad, Institute of Asian Studies and Abul Kalam Azad Oriental Research Institute. There are the living monuments which testify to his dynamism and his unique quality as an institution builder. The Late Shri Gupta was an 'institution by himself'.

PARSIS

Parsi is from the word 'Paras' or 'Faras', otherwise, known as Iran, for which the word 'Persia', was used till recently. The popular idea is that they arrived in India in the 8th century A.D. and took shelter on the coast of Gujarat. They set out from their homeland with their 'Fire', in their hand and 'Faith' in their God. India proved not only an asylum for them but also a hospitable country, where they slowly and gradually adopted the Indian customs and manners and were assimilated into Indian culture.

Parsis first came to Hyderabad during the reign of Nawab Sikandar Jah Bahadur Nizam-III (1803-1829 A.D.). Their first colony was established at Malakpet in Hyderabad City. Later on, most of the Parsis settled down in Secunderabad owing to the establishment of Cantonment area, British Residency and its offices. They came to Hyderabad with the purpose of doing business and flourished as traders in cotton and contractors to the British Army and a few of them rose to prominent positions in the Nizam's Government.

The noted rich Parsi Viccaji opened his Banking House in Kothi, and his younger brother, Peston Ji Meherji opened his Banking House at Abids. Around 1835 A.D., both the brothers built a Parsi Fire Temple in Secunderabad for the growing population of the community. In the years to follow, both the

brothers were allowed by the Nizam's Government to collect tax in Berar in exchange of their financial help to the Nizam's Government. Pestan Ji was appointed by the Government as 'Bakshi' (Pay Master) of the Hyderabad contingent in lieu of which he was granted the monopoly of striking coins in the Marhatwada districts of the Nizam State, known as '*Peston-Shahi Sikka*'.

On September 12, 1847 A.D., the Secunderabad Fire Temple was opened for the local Zoroastrian community. Secunderabad, which is said to be the first home of the Parsis in the early 19th century is associated with many distinguished names in the community. The most important house is said to be that of the Chenoy. The Chenoy built the Fire Temples, the 'Hyderabad Agiary' called 'Bai Manik Bai Nauserwanji Chenoy' on Tilak Road, and another temple on Mahatma Gandhi Road, Secunderabad. They also constructed a '*Dukma*' (Tower of Silence) in 1915 A.D. at Zamistanpur, Mushirabad, and Piroj Bai Hall and Jamshed Hall near Paradise Cinema in Secunderabad. Besides, on Mahatma Gandhi Road, they constructed the Parsi Anjuman, blocks and flats for the community in the compound of Fire Temple.

Shahpur Chenoy was a high official in the Khurshid Jahi Paigah of Hyderabad whose residence is popularly known as 'Shahpur Wadi', near the Life Insurance Corporation of India Zonal Office.

There was a time when in almost all the districts of the State, Parsis were working as Revenue Officers. An immortal name in the community, as well as, in the State of Hyderabad was that of Fareedon Ji Jamshed Ji, who was honoured with highest titles during the reigns of Nizam-VI and VII. As an official, working in different capacities, he had thirty-one years of meritorious service in the Nizam's Government which were recognised by the conferment of the titles of 'Fareedon Jung', 'Fareedon-ud-Dowla' and 'Fareedon-ul-mulk'.

Socially, Sir Fareedon-ul-mulk was an outstanding figure in Hyderabad. His model residence at Saifabad where we now find the multi-storeyed building of Life Insurance Corporation of India was the rendezvous for all classes and nationalities at his periodical or fortnightly 'At Homes', which proved as an

institution and was considered both by Europeans and Indians as a great social event.

Other distinguished Parsis were Dr. Shahpurji Tarapurwala, the personal physician of Nawab Iqbal-u-Dowla, Nawab Darab Jung, the minister of the Nizam's private estate called '*Sarfe-khas*', Mohsin-ul-Hukama Rustum Jung, Secretary of Hyderabad Chloroform Commission, which established the use of chloroform in the medical world. Pentoji Moos was a commissioner and a well-known theosophist of his time who built the 'Theosophical Society Hall' at Hanuman Tekdi in Hyderabad.

Most of the Parsis in Hyderabad were in the service of the Nizam's Government, working in Revenue, Public Works, Police and Medical Departments. There have also been a few Parsis working as contractors, businessmen, industrialists and teachers earning a good name in their respective professions.

The firms of 'Bombay Motors and Cycles' and 'Madras Cycle Mary' in Secunderabad were known for their reputation. The firm of 'Rustam Fram', was among the earliest of non-European owned wine merchants and continues to do business in the Bank Street. 'Banaji and Sons', on Mahatma Gandhi Road, Secunderabad were the sole agents for Morris cars and D.K.W. motorcycles.

Besides, some of the distinguished Parsis contributed in various ways in the political, social and cultural fields of the twin cities in recent years. Hormuz is considered to be an authority on the 'History and Culture of the Asaf Jahi dynasty'. His brother, Shehriyar Kaoosji, was a pioneer in education for the physically handicapped. He gave a number of lectures in Sydney and Perth on this aspect. On the basis of his observations, the school of '*Kore Kar Gung*' (the blind, deaf and dumb) was divided into two separate schools, one for the blind, and the other for the deaf and dumb.

The Parsi community founded a school in Secunderabad in 1919 A.D. and named it after Ratanbai and Jehangirji Chenoy.

Another, a private Montessori School of Miss Khursheed Taraporewala, was opened at Nampally Station Road. It attracts the children of the elite of the city.

By and large, the Parsis live around their Fire Temples. Most of them live in Abids, Gunfoundry, Nampally Station

Road, Nampally and ashir Bagh in Hyderabad City, while in Secunderabad city, they live in Sarojini Devi Road locality, Penderghast Road areas, Park Lane, Bal Amrahi, *i.e.*, Parade Ground and Boyenpalli areas and in Tirumalgherry and Bolarum.

TAMILIANS

The Tamilians of Hyderabad are an enterprising, intelligent and industrious people. They are proud of their heritage, ancient language and culture and can be easily distinguished from other communities by their way of living. They are divided into four distinct groups, *viz.*, Aiyars, Iyengars, Mudaliars and Pillays. According to a conservative estimate, their population in the twin cities is about two lakhs. Although they form a small segment of population, they have been in the forefront in many spheres of life.

In the early 19th century, when the British army began to develop Secunderabad as an important military base, the Tamilians came to Secunderabad along with the Britishers from Madras and were employed by them in various jobs. Later on, they came here when they found job opportunities in the Railways or Defence. The early Tamil Brahmins, mostly Vaishnavite Iyengars, started their career as priests, but later on their descendants prospered in the legal as well as in the educational profession. Some rose to high position in the Railways and the Nizam Government. But most of them being employed in the army lived around the Secunderabad Cantonment area, in Bolarum, Tirumalgherry, Alwal, etc. Their pockets are also found in Regimental Bazaar and around the Lalaguda Railway Colony, since many of them were later employed in Central Railways. Some of the colonies in Secunderabad are named after some distinguished Tamilians, such as Somasundaram Street, Paranjothi and Padmaraonagar. The areas from Kumaraguda to Secunderabad have always been a stronghold of this community. At present, Maredpally in Secunderabad is known as the settlement for well-to-do Tamilians.

In Hyderabad, as they were mostly in the Nizam's Government, they lived largely in the vicinity of Residency, Naryanaguda, Badi Chawdi, Hardikar Bagh and Vithalwadi. Now, a

few prosperous families have constructed their houses in Begumpet, Punjagutta, Banjara Hills, Mehdipatnam and Humayunnagar.

The early Tamilians who settled down in Secunderabad and became Christians due to the influence of the British army, built a St. Thomas Tamil Church (SPG) in Secunderabad and the services were conducted by them in Tamil.

The early Tamilians were pioneers in education and they established a large number of educational institutions. Thus, Mahboob College was started in 1861 A.D. by Soma Sundaram Mudaliar, while the Soma Sundaram Library and the Reading Room were established in 1872 A.D. In 1885 A.D., the school was raised to the status of a college and was named after the Sixth Nizam Nawab Mir Mahboob Ali Khan and thenceforth was called Mahboob College. Still the earliest of the Tamilians, Raja Kanda Swamy Mudaliar enjoyed the trust of Sir Salar Jung-I who was also a contractor in the Public Works Department. He played a very important role in the administration of Hyderabad. Kandaswamy Bagh and Kanda Swamy Market in Sultan Bazaar immortalise his name.

In 1951 A.D., when Secunderabad was given the status of a Corporation, R.K. Vasudeva Mudaliar, the popular grand old man of Secunderabad was the first Mayor of the city.

Shri Padma Rao Mudaliar is a great name in the growth of Secunderabad city. After taking over charge of a small school, established by Shri Audiah for Harijans, he got sanctioned substantial grants for the progress of the school, and subsequently constructed the school building in which Sir William Barton School is now housed. In addition to this, three new blocks were added to Mahboob College due to his efforts. Further, he was elected as the Secretary of the only non-Christian girls' school in Secunderabad called, the Girls Pathashala, which he developed into a High School and obtained from the then British Resident, General Keyes, the biggest grant that any school ever got in those days in Secunderabad, and built the present Keyes' High School for Girls. The Hindu Boys' Hostel which was closed down in 1916 A.D. was revived by Shri Padma Rao. Once moved by the miserable condition of the poor victims of plague, he started a Convalescent Home in Bhoiguda. He was also the founder of 'Child Welfare Centre' and 'Lady

Barton Club'. Later on, he became the father of the co-operative movement in Secunderabad and started the 'Prudential Co-operative Society', which has now become a bank, a consumers' store, an automobile society and the Housing Corporation in Chilkalguda. The "Boys' Scout Association" was also indebted to him for its inception. To commemorate the inestimable services rendered by him for Secunderabad, the Secunderabad Municipal Corporation renamed the Old Walker Town as Padma Rao Nagar, which has now become a posh locality.

Perhaps the most famous name among the Tamilians of Hyderabad was the Late Raja Bahadur Arvamuddu Aiyangar, a Doyen of the legal profession for many decades. His sweet and loveable temperament, handsome and dignified personality, unassuming and modest nature impressed many who came into contact with him. In spite of his busy life, he brought into being the Hyderabad Co-operative Central Bank at a time when co-operation was unknown in the State. In fact, he was the father of the co-operative movement in the erstwhile State of Hyderabad. Shri Aiyangar earned fame in legal battles with the Nizam's Government over the question of succession to the Gadwal estate and the famous 'Zamarrud Mahal Cinema' property case. These successes in the legal profession brought many *jagirdars* (Landlords) of Hyderabad close to him as his clients. Moreover, due to his ability and integrity several times, he was chosen as Under-Secretary to the British Resident. So he lived near the Residency in the present '*Gram Udyog Bhandar*' building. His towering personality in the Residency area encouraged many Tamilians to settle down around this area which subsequently resulted into the establishment of a colony for the Tamil-speaking people called the '*Amarit Nivas*' or '*Amrit Nagar*' colony, which is in the Bank Street. His career reached its pinnacle when he was appointed the Law Minister in the Nizam's Executive Council when Sir Mirza Ismail was the Prime Minister of Hyderabad. He was also the founder of Y.M.I.S. He headed the 'Temperance Movement' in Hyderabad in a moderate way. His meritorious service brought him many titles like *Rao Saheb*, *Rao Bahadur*, *Dewan Bahadur* and M.B.E.

In the earlier part of this century the Tamilians maintained their own cultural identity by forming a religious association to have discourse on Hindu Philosophy and various other subjects.

There were also associations of Tamilians in the early decades of this century, like the Desika Sabha and the Krishna Gana Sabha to look after the welfare of the community. The Andhra Manila Tamizhar Paravai, founded in 1978 A.D., was the first to take up the cause of the entire community including the Tamilians living in the border areas of the reorganised linguistic states. Shri N. Narasimha Iyengar, a leading lawyer, and a great philanthropist was the founder President of 'Sri Desika Sabha', who was also responsible for the construction of 'Balaji Bhavan'. The Tamilians constitute a well-knit but closed society. They are eager to preserve their cultural and linguistic identity. Nonetheless, their contribution to the cultural ethos of Hyderabad has been significant.

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4

Toponymy and Distribution of Place Names

TOponymy, the study of place names, is defined as "the systematic investigation and analysis of the names of places within a particular geographical area or peculiar to a language". It is relatively a new science but is most fascinating, and throws considerable light on the history, politics, culture and character of peoples and places. The place names can have varied origin. They may be named after gods and goddesses, may indicate the residential area of ethnic groups, may provide clue to a political change, may suggest the linguistic group which founded the settlement, may commemorate a historic event, may reflect upon the character or occupation of the people who inhabit the locality, etc. It is a good intellectual exercise, some times a source of mental amusement, to see how places acquire names, some times very funny, some times mythical, but mostly scientific, providing a fascinating clue to the history and culture of the area in which they are located.

According to Nino Lo Bello, English town names often provide some "tasty morsels", and there are towns with queer names, such as 'Pity Me', 'Come to Good' 'Black Boy', 'Blind Grooms', 'Frogs', 'Rats'. 'Castle', 'Great Love', 'Ugly', 'Poverty Hole', and 'No Man's Land'.

Like English town names, Hyderabad City too, is full of such pungent, rhythmic and exciting place names as Sookhe Mir ki Kaman (Arch of lean baron), Gunge Nawab ki Dewdi (the palace of the dumb noble). Indeed, the city has been the place of such diverse cultures and so many unmatched myths,

memorials, and men that few cities can boast of and which pulsate in our every-day life even today. This has given rise to a rich variety of place names, some of which are as old as the city itself. In many cases, particularly in the old city of Hyderabad, the place names have survived as fiction even after the disappearance of the facts after which they were named. The richness of place names is exemplified by the following, which highlight the functional, environmental, social and religious character of the localities. The functional character of the localities is indicated by such endings as *Gunj*, *Mundi*, *Bazar*, and *Hât*. While the words *Gunj* and *Mundi* are urban in character and suggest wholesale trading in 'specific' commodities, such as, Shakargunj (wholesale trading centre for sugar) or Subzi Mandi (wholesale market for vegetables), the word *bazaar* refers to a small shopping centre in a large town or the main shopping centre of a small town (Akbar Bazaar, Chatta Bazaar), but *hât* is used to denote periodic markets and hints at the rural character of the locality in the past which is now urbanized (Mangal hât, market held on Tuesday).

The physical and environmental character of the localities is indicated by such endings in the place names as *pet*, *kunta*, *gutta*, *tekri*, *pahad*, *pahadi*, *guda* and *met*. Localities associated with a lowlying or depression area end with *pet* such as Begumpet, Hakimpet, whereas, Nallakunta, Bogulkunta are localities located along the bank of *kunta* (tank). The rocky character of the landscape of the localities is announced by the *gutta* (Nallagutta), *tekri* (Lal Tekri—red hills) *guda* (Narayan-guda), and *pahad* (Noubat Pahad), and pollution is highlighted by such place names as Murki Nala (dirty brook).

The social and economic conditions of localities are indicated by such endings as *Dewdi*, *Mahal*, *Haveli*, *Kothi*, *Kotla* and *Basti*, while the first four endings are associated with residential areas of the nobility and the rich, such as, Shivraj ki Dewdi, (Palace of Raja Shiv Raj), Khurshid Jah ki Dewdi, Maharaj ki Dewdi, Gosha Mahal (the Purdah Palace), Purani Haveli (old palace), King Kothi (Royal palace) and Ali Jah Kotla (Fortress of Ali Jah). The suffix *Basti* is associated with the residential districts of the poor, such as Chintal Basti, Komti Basti, while the food specialisation of localities is highlighted by such place names as Chakna wadi (Chakna is a dish prepared from the

intestines of sheep); the ethnic or caste character is indicated by Pathan wadi (locality of Pathans), Irani galli (the lane of Iranians), Brahman wadi (the locality of the Brahman community); the religious character is pronounced by Hanuman Tekri (the hill of the Hanuman) and Pahadi Shareef (the sacred hill).

In their linguistic character also the place names possess the richness and diversity unmatched by any other historic town of India. While the place names with the suffix of 'abad', 'nagar', 'pur' or 'pura', 'guda' and 'wadi' indicate a residential district but they are derived from widely varying cultural and linguistic setting. The place names Khairtabad and Saidabad are of Persian origin; the localities of Domalguda and Kachiguda are Telugu in origin; the place names with 'nagar' (Vidyanagar, Shantinagar) are Sanskrit; those ending with 'Pur' or 'Pura' (Aghapura, Quzipura) are imported from the Hindi-Urdu belt of the north; and the place names influenced by the Marathi language are Kumar wadi, Khosla wadi. Even the English language has left a trace of its influence on place names which is evidenced by such names as King Kothi, Thuggi Jail. The words of King and Jail are distinctly English. Hyderabad is known as the confluence of the cultures of India which is amply reflected in the place names and their construction. The combination of languages in naming localities irrespective of their character adds to their charm and wider acceptability. They provide clues as to how languages are made and developed.

The place names indeed are the expression of human activity and human values, and since activities and values are ever changing, the style of coining new names for places also changes with changing times. Perhaps the best example of modern names is 'Sanatnagar', a combination of 'Persian (Sanat) and Sanskrit (nagar) words. As a matter of fact, names of places must get the popular sanction of the people in due course of time to survive and remain not only in books and memories of people but also on the tongues of the living. It is not enough if the nomenclature has its origin in political power or the edict of a despotic ruler. Like the words of a language, the use by the common man alone gives it validity, currency and popularity. Thus, the procedure has always been most democratic in nature.

The study of place names can, therefore, be most revealing in reconstructing the historical geography of historic cities,

in understanding the social and cultural changes of the city and in appreciating the influence of diverse cultures on the toponymy of a modern metropolis. It is in this context that the study of place names has been taken up in this chapter.

A comprehensive list of place names has been prepared based on old maps, published works of 18th and 19th centuries and the latest Municipal records on place names and their changes. In order to analyse them scientifically, they were classified under three distinct and identifiable historical periods, Qutb Shahi, Asaf Jahi and modern. Under each historical period they have been regrouped based on the linguistic origin of their suffixes which have then been arranged alphabetically. For each historical period, place names have been examined with regard to their origin, language, mixed character and distribution. A few selected place names have been described in great detail highlighting the aforesaid factors.

Place Names of the Qutb Shahi Period

<i>Abad</i>	:	Khairatabad, Saidabad.
<i>Bagh</i>	:	Amin Bagh, Ibrahim Bagh.
<i>Ban</i>	:	Bair Ban, Imli Ban, Kewda Ban.
<i>Chowk</i>	:	Chowk-e-Aspan, Etebar Chowk, Chowk Maidan Khan, Mir Chowk.
<i>Chowki</i>	:	Toli Chowki.
<i>Daira</i>	:	Daira Mir Momin.
<i>Galli</i>	:	Kotah Galli, Motigalli.
<i>Hāt</i>	:	Mangal Hāt.
<i>Houze</i>	:	Langar Houze, Sooka Houze (Gulzar Houze)
<i>Khana</i>	:	Badshahi Ashoor Khana, Purana Kabootar Khana.
<i>Maidan</i>	:	Fateh Maidan.
<i>Mahal</i>	:	Char Mahal, Gosha Mahal.
<i>Pahad</i>	:	Naubat Pahad.
<i>Pahadi</i>	:	Baba Sharfuddin Saheb ki Pahadi, Mir Mahmood Saheb ki Pahadi.
<i>Pally</i>	:	Lingamapally, Mallepally, Namapally.

- Pet* : Akannapet, Ameerpet, Madannapet, Malakpet, Shaikpet.
- Pura* : Dabirpura, Kamatipura, Kulsumpura, Moghalpura, Qazipura.
- Shah* : Barahana Shah, Panje Shah.
- Shahi* : Sultan Shahi.

Place Names of the Asaf Jahi Period

- Abad* : Aliabad, Mushirabad, Saifabad.
- Adda* : Niboli Adda, Sikram Adda.
- Bagh* : Akbar Bagh, Bashir Bagh, Gul Bagh, Jam Bagh, Moosaram Bagh, Ram Bagh, Sita Ram Bagh.
- Ban* : Tad Ban.
- Baoli* : Doodh Baoli, Gachchi Baoli, Gulab Singh ki Baoli, Hajjamon ki Baoli, Hari Baoli, Machili Baoli, Magar ki Baoli, Moosa Baoli, Putli Baoli, Reti Baoli, Sankesar ki Baoli (Saroornagar).
- Baradari* : Chandulal ki Baradari, Salar Jung ki Baradari, Tad Shah ki Baradari (Jamai Osmania).
- Basti* : Chintal Basti, Komti Basti, Nai Basti.
- Bazaar* : Akbar Bazaar, Bada Bazaar, Begum Bazaar Chappal Bazaar, Chatta Bazaar, Choodi Bazaar, Chore Bazaar, Chota Bazaar, Edi Bazaar, Ghansi Bazaar, Esa Mian Bazaar, Jinsi Bazaar, Siddiambur Bazaar, Sultan Bazaar, Trup Bazaar, Umda Bazaar.
- Bela* : Chandulal Bela.
- Bunda* : Allah Bunda, Chinaal Bunda, Ghaazi Bunda, Miakal Bunda, Phisal Bunda, Shah Ali Bunda.
- Burj* : Petla Burj.
- Chabootra* : Syed Ali Chabootra, Tappa Chabootra.
- Chaman* : Chisti Chaman, Gowliguda Chaman, Qadri Chaman.

- Chawdi* : Badi Chawdi, Nana Mian ki Chawdi, Suleman Jah ki Chawdi.
- Dareecha* : Dareeche Bawaheer, Dareeche Mata, Dareeche Rang Ali Shah.
- Dewdi* : Alam Ali Khan ki Dewdi, Bansi Raja ki Dewdi, Basheeruddoula ki Dewdi, Dewan Dewdi, Dulhe Nawab ki Dewdi, Gunge Nawab ki Dewdi, Iqbaluddoula ki Dewdi, Khurshid Jah ki Dewdi, Maharaj ki Dewdi, Munnial ki Dewdi, Rai Rayan ki Dewdi, Rao Rambha ki Dewdi, Shiv Raj ki Dewdi.
- Galli* : Bahroopiagalli, Baragalli, Golagalli, Pattalgalli.
- Guda* : Bundlaguda, Chanchalguda, Dommalguda, Gowliguda, Hyderguda, Jiyaguda, Kachiguda, Kurmaguda, Somajiguda, Uppuguda.
- Gunj* : Hashmat Gunj, Maharaj Gunj, Mahboob Gunj, Misri Gunj, Mukhtar Gunj, Muneer Gunj, Osman Gunj, Rani Gunj, Shamsheer Gunj, Shah Inayat Gunj, Shakar Gunj, Shibli Gunj.
- Gutta* : Chandraingutta, Punjagutta.
- Gutti* : Pathergutti.
- Haveli* : Purani Haveli, Manjli Begum ki Haveli.
- Khana* : Baggi Khana, Doodh Khana, Feel Khana,
- Khidki* : Bodle Shah ki Khidki, Gola Khidki, Mata ki Khidki, Rangeli Khidki.
- Koocha* : Koocha Fatehullah Baig, Jalal Koocha, Koocha Majlis Rao, Koocha Shadi Lal, Koocha Shikar Khana.
- Kothi* : Dhan Rajgir ki Kothi, King Kothi, Pratapgir ki Kothi.
- Kotla* : Akbar Jah, Ali Jah, Hasanullah Khan, Kewan Jah, Saadul Bana.
- Kunta* : Bogul Kunta, Mala Kunta.
- Mahal* : Asman Mahal.
- Maidan* : Lal Mitti ka Maidan, Tara Maidan.

- Mandi* : Daal Mandi, Ghans Mandi, Kattal Mandi, Mir Alam Mandi, Sitaphal Mandi, Subzi Mandi.
- Met* : Adikmet.
- Mohalla* : Chao Mohalla, Hussaini Mohalla, Panch Mohalla.
- Nagar* : Asafnagar, Suroornagar.
- Naka* : Tagari Naka, Taar Naka.
- Numa* : Erramnuma, Falaknuma, Jahannuma.
- Pally* : Ooparpally.
- Pet* : Sit: ram Pet.
- Pur* : Chandrikapur, Ramanthapur, Zamistanpur.
- Pura* : Aghapura, Azampura, Barakatpura, Chelapura, Himmatpura, Mukhtarpura, Mustaidpura, Sultanpura.
- Shahi* : Osman Shahi.
- Tatti* : Koke ki Tatti.
- Tekri* : Hanuman Tekri, Lal Tekri, Moosaram Tekri.
- Wadi* : Baidar Wadi, Bhaldar Wadi, Brahman Wadi, Chakna Wadi, Hammal Wadi, Khokar Wadi, Kolsa Wadi, Kumhar Wadi, Lodhe Wadi.

Place Names in the Post 1948 Period

- Kunta* : Nallakunta.
- Marg* : Kishen Rao Marg, Sirajul Hasan Marg, Vikram Burni Marg.
- Nagar* : Adarshnagar, Ahmednagar, Ashoknagar, Dilsukhnagar, Habeebnagar, Humayunnagar, Ramnagar, Saleemnagar, Sanatnagar, Sanjeevanagar, Santoshnagar, Shantinagar, Srinagar, Vidyanagar, Vijayanagar, Valmikinagar.
- Pally* : Kukatpally, Shivrampally.
- Pura* : Himmatpura, Ramsingpura.
- Puram* : Vanasthalipuram.

Place names in the following list are arranged not only alphabetically but also on the basis of language combination under each historical period.

Some of the prominent localities are shown in Fig. 4.1.

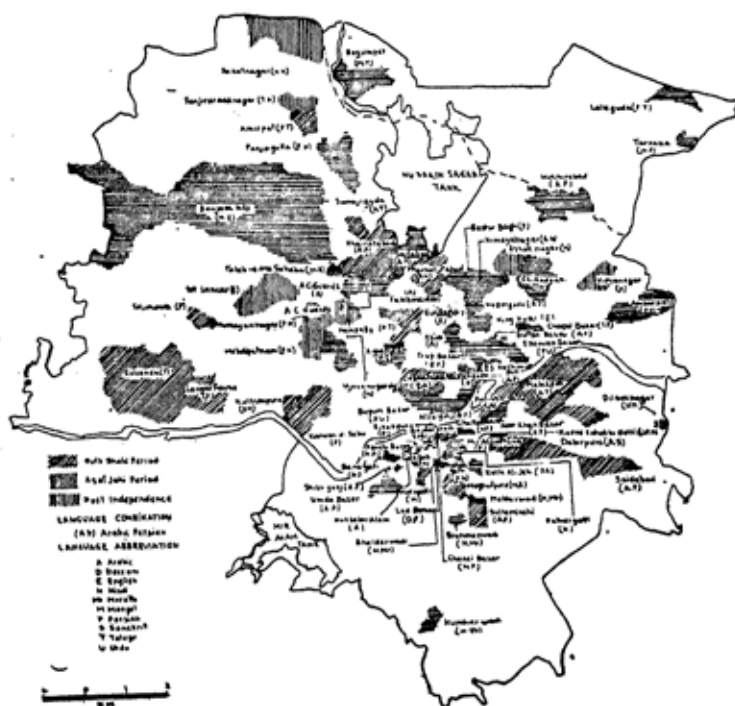


FIG. 4.1. : Place Names : Historical Origin, Language Combination of Hyderabad City.

In order to indicate the language combination, following abbreviations are used:

Arabic	A,	Dakhni	D,	English	E,
French	F,	Hindi	H,	Marathi	M,
Persian	P,	Sanskrit	S,	Telugu	T, and
Urdu	U,				

Place Names of the Qutb Shāhi Period

<i>Abād</i>		Purana Kabootar Khāna	
Khairatābād	A.P.		H.P.P.
Saidabad	A.P.	<i>Mahal</i>	
<i>Bāgh</i>		Chārmahal	P.A.
Amin Bāgh	A.P.	Goshamahāl	P.A.
Ibrahim Bāgh	A.P.	<i>Maidān</i>	
<i>Ban</i>		Fateh Maidān	A.A.
Bair Ban	H.H.	<i>Pahād</i>	
Imli Ban	H.H.	Naubat Pahād	P.H.
Kewda Ban	H.H.	<i>Pahādi</i>	
<i>Bazaar</i>		Baba Sharfuddin Saheb ki	
Lad Bazaar	P.P.	Pahādi	H.U.A.A.H.
<i>Chowk</i>		<i>Pally</i>	
Chowk-e-Aspān	P.P.	Lingampally	S.T.
Etebar Chowk	A.P.	Mallepally	T.T.
Maidān Khan	P.P.	Nampally	P.T.
Mir Chowk	P.P.	<i>Pet</i>	
<i>Chowki</i>		Akannapet	T.T.
Toli Chowki	H.H.	Ameerpet	A.T.
<i>Daira</i>		Madannapet	T.T.
Dair-e-Mir Momin	A.P.A.	Malakpet	A.T.
<i>Galli</i>		Shaikhpet	A.T.
Kotah Galli	P.H.	<i>Pura</i>	
Moti Galli	H.H.	Dabirpura	A.T.
<i>Gunj</i>		Kamatipura	T.P.
Rikab Gunj	P.P.	Kulsumpura	A.P.
<i>Houze</i>		Mogalpura	P.P.
Gulzar Houze	P.A.	Qāzipura	A.P.
Langar Houze	P.A.	Yākhootpura	A.P.
Sooka Houze	A.A.	<i>Shāh</i>	
<i>Khāna</i>		Panje Shāh	P.P.
Pādshahi Ashoor Khāna		<i>Shahi</i>	
	P.P.P.	Sultan Shahi	A.P.

Place Names of the Asaf Jahi Period

<i>Abād</i>		Salar Jung ki Baradari	
Aliabad	A.P.		P.P.
Mushirabad	A.P.	Tad Shah ki Baradari	
Saifabad	A.P.		H.P.P.
<i>Adda</i>		<i>Basti</i>	
Niboli Adda	H.T.	Chintal Basti	T.U.
Sikram Adda	P.T.	Komti Basti	H.U.
		Nai Basti	H.U.
<i>Bāgh</i>		<i>Bazaar</i>	
Akbar Bāgh	A.P.	Akbar Bazaar	A.P.
Bashir Bāgh	A.P.	Badā Bazaar	H.P.
Gul Bāgh	P.P.	Bazaar Ghat	P.H.
Jam Bāgh	D.P.	Begum Bazaar	P.P.
Moosaram Bāgh	F.P.	Chaapal Bazaar	T.P.
Ram Bāgh	H.P.	Chatta Bazaar	H or P.H.
Sitaram Bāgh	H.H.P.	Choodi Bazaar	H.P.
		Chore Bazaar	H.P.
		Chota Bazaar	H.P.
		Edi Bazaar	A.P.
		Esamian Bazaar	P.U.
		Ghansi Mian Bazaar	H.P.P.
<i>Ban</i>		Jinsi Bazaar	P.P.
Tād Ban	H.H.	Jumerat Bazaar	U.P.
		Noor Khan Bazaar	A.P.P.
		Siddiamber Bazaar	A.P.
		Sultan Bazaar	A.P.
		Trup Bazaar	E.P.
		Umda Bazaar	A.P.
<i>Baoli</i>			
Doodh Baoli	H.H.		
Gachchi Baoli	H.H.		
Gulab Singh ki Baoli	P.H.		
Hajjamon ki Baoli	A.H.		
Hari Baoli	U.H.		
Machili Baoli	H.H.		
Magar ki Baoli	U.H.		
Moosa Baoli	A.H.		
Putli Baoli	H.H.		
Reti Baoli	H.H.		
Sankesar ki Baoli	H.H.		
		<i>Bela</i>	
		Chandulal Bela	H.H.
<i>Baradari</i>		<i>Bunda</i>	
Chandu Lal ki Baradari		Allah Bunda	A.T..
	H.P.	Chinaal Bunda	T.T

Ghāzi Bunda	A.T.	Dulhe Nawab ki Dewdi	
Miakal Bunda	T.T.		H.A.H.
Phisal Bunda	H.T.	Gunge Nawab ki Dewdi	
Shāh Ali Bunda	P.A.T.		H.A.H. or D.
<i>Burj</i>		Iqbaluddoula ki Dewdi	
Petla Burj	U.P.		A.H. or D.
<i>Chabootra</i>		Khurshid Jah ki Dewdi	
Syed Ali Chabootra			P.A.D.
	A.A.H.	Maharaj ki Dewdi	H.D.
Tappa Chabootra	U.H.	Munni Lal ki Dewdi	H.D.
		Rai Rayan ki Dewdi	H.D.
<i>Chaman</i>		Rao Rambha ki Dewdi	
Chishti Chaman	A.P.		H.H.D.
Gowliguda Chaman		Shiv Raj ki Dewdi	H.H.D.
	H. or U.	<i>Galli</i>	
	T.P.	Bahroopia Gallii	P.H.
Quadri Chaman	A.P.	Bara Gallii	H.H.
		Gola Gallii	H.H.
<i>Chawdi</i>		Kadve Saheb ki Gallii	
Badi Chawdi	H. or U.H.		H.A.H.
Nana Mian ki Chawdi		Pattal Gallii	H.H.
	U.U.H.	<i>Ghat</i>	
Suleiman Jah ki Chawdi		Chaderghat	P.H.
	A.A.H.	<i>Guda</i>	
<i>Dareecha</i>		Bundla Guda	H.T.
Dareech-e-Bawaheer	P.P.	Chanchal Guda	H.T.
Dareech-e- Mata	P.H.	Dommal Guda	T.T.
Dareech-e-Rang		Gowli Guda	H.T.
Ali Shah	P.P.A.P.	Hyder Guda	A.T.
		Jiya Guda	H.T.
<i>Dewdi</i>		Kachi Guda	T.T.
Alam Ali Khan ki Dewdi		Kurma Guda	T.T.
	A.A. P.H. or D.	Lalla Guda	P.T.
Bansi Raja ki Dewdi		Somaji Guda	H.T.
	H.H.D.	Uppu Guda	T.T.
Bashiruddoula ki Dewdi		<i>Gunj</i>	
	A.A. U. or D.	Afzal Gunj	A.P.
Dewan Dewdi	P.D.		

Hashmat Gunj	A.P.	Kooch-e-Majlis Rai	
Maharaj Gunj	H.P.		P. A. H.
Mahboob Ganj	A.P.	Khooch-e-Shadi Lal	
Misri Gunj	A.P.		P.P.H.
Mukhtar Gunj	A.P.	Kooch-e-Shikar Khana	
Muneer Gunj	A.P.		P.P.A.
Osman Gunj	A.P.		
Rani Gunj	H.P.	<i>Kothi</i>	
Shamsheer Gunj	A.P.	Dhan Raj Gir ki Kothi	
Shah Gunj	P.P.		H.H.H.
Shah Inayat Gunj	P.A.P.	King Kothi	E.H.
Shakar Gunj	U.P.	Pratapgir ki Kothi	H.H.H.
Shebli Gunj	A.P.	<i>Kotla</i>	
<i>Gutta</i>		Akbar Jah Kotla	A.A.D.
Chandrayan Gutta	H.T.	Ali Jah Kotla	A.A.D.
Punja Gutta	P.T.	Hasan ullah Khan	A.A.D.
		Kewan Jah Kotla	P.A.D.
		Saad-ul-Bana	P.A.
<i>Gutti</i>			
Pather Gutti	H.H.	<i>Kunta</i>	
		Beggul Kunta	T.T.
<i>Haveli</i>		Mala Kunta	H.T.
Manjli Begum ki Haveli	H.P.A.		
	H.A.	<i>Mahal</i>	
Purani Haveli		Asman Mahal	P.A.
<i>Khana</i>			
Baggi Khana	H.P.	<i>Maidan</i>	
Doodh Khana	H.P.	Lal Mutti ka Maidan	
Feel Khana	A.P.		H.H.P.
		Tara Maidan	H.P.
<i>Khidki</i>		<i>Met</i>	
Bodle Shah ki Khidki	A.P.H.	Adikmet	T.T.
	H.H.	<i>Mohalla</i>	
Gola Khidki	H.H.	Chao Mohalla	P.A.
Mata ki Khidki	H.P.H.	Hussaini Mohalla	A.A.
Rangeli Khidki		Panch Mohalla	P.A.
<i>Koocha</i>			
Jalal Koocha	A.P.	<i>Mundi</i>	
Kooch-e-fateh ulla Baig	P.A.P.	Daal Mundi	H.H.

Ghans Mundi	H.H.	<i>Pura</i>	
Kattal Mundi	T.H.	Aghapura	P.P.
Mir Alam Mundi	P.A.H.	Azampura	A.P.
Seetaphal Mundi	H.H.	Barakatpura	P.
Subzi Mundi	P.H. or D.	Chatakhnipura	H.P.
<i>Nagar</i>		Chelapura	H.P.
Asafnagar	A.H.	Himmatpura	P.P.
Himayatnagar	A.H.	Mukhtarpura	A.P.
Saroonnagar	A.H.	Mustaidpura	A.P.
		Sultanpura	A.P.
<i>Naka</i>		<i>Shahi</i>	
Tagari ka Naka	A.P.	Osman Shahi	A.P.
Taar Naka	H.P.	<i>Tatti</i>	
<i>Numa</i>		Kokka ki Tatti	D.D.
Erramnuma	A.P.	<i>Tekri</i>	
Falaknuma	A.P.	Hunuman Tekri	H.H.
Jahannuma	P.P.	Lal Tekri	H.H.
<i>Pally</i>		Moosaram Tekri	F.H.
Kurkat Pally	T.T.	<i>Wadi</i>	
Oopar Pally	T.T.	Baidar Wadi	T.M.
<i>Pet</i>		Bhaldar Wadi	H.M.
Amberpet	A. or T.	Brahman Wadi	H.M.
Begumpet	P.T. or M.	Chakna Wadi	H.M.
Seetarampet	H.T. or M.	Hammal Wadi	A.M.
<i>Pur</i>		Khokar Wadi	H.M.
Chandrikapur	H.P.	Kolsa Wadi	H.M.
Ramanthapur	T.P.	Kumhar Wadi	H.M.
Zamisatanpur	P.P.	Lodhe Wadi	D. or H.M.
		Mehtar Wadi	P.M.

Place Names in the Post 1948 Period

<i>Kunta</i>		Vikram Burni Marg	S.P.H.
Nalla Kunta	T.T.	<i>Nagar</i>	
<i>Marg</i>		Adarshnagar	H.H.
Kishen Rao Marg	H.H.H.	Ahmednagar	A.H.
Sirajul Hasan Marg	A.A.H.	Ashoknagar	H.H.
		Azadnagar	A.H.

Dilsukhnagar	P.H.H.	<i>Puram</i>	
Habeebnagar	A.H.		
Humayunnagar	P.H.	Ramchandrapuram	S.S.
Ramnagar	H.H.	Vanasthalipuram	S.S.
Saleemnagar	A.H.		
Sanatnagar	A.H.	<i>Localities without any suffix but arranged in alphabetical order occurring either in the Qutb Shāhi or Asaf Jahi Period.</i>	
Sanjeevanagar	H.H.		
Santoshnagar	H.H.		
Shantinagar	H.H.		
Srinagar	H.H.	Abids	A.
Valmikinagar	S.H.	A.C. Guards	E.E.E.
Vidyanagar	S.H.	Banjara Hills	D.E.
Vijayanagar	S.H.	Dar-ush shifa	A.A.
<i>Pally</i>		Gunfoundry	E.
Shivrampally	H.T.	Husaini Alam	A.A.
<i>Patnam</i>		Karwan-e-Sahu	P.H.
Mehdipatnam	A.T.	King Kothi	E.E.
<i>Pura</i>		Ma Saheba Tank	H.A.E.
Ramsinghpura	H.H.	Panchi Buraq	H.A.

Qutb Shahi Period

Number of place names with language combination or without it

A.P	14	A.T.	3
P.	8	S.T.	1
P.H.	3	T.	3
Hindi	6	P.T.	2
A.	2	A.T.	1
H.U.A.H,	1		
		Total	44

Asaf Jahi Period

Number of place names with language combination or without it.

A.P.	40	P.A.T.	1
P.	11	A.P. or H. or D.	1
P.H. or Vice-Versa	27	H.D.	6
H.	20	P.D.	1
A.	1	H.P.A. or Vice-Versa	3
A.T. or Vice-Versa	4	E.H.	1
H.T. or Vice-Versa	11	D.	1
P.T. or Vice-Versa	7	T.M.	1
D.P.	1	H.M.	7
F.P.	1	D. or H.M.	1
F.H.	1	D.M.	1
A.H.	15	E.P.	1
U.H. or Vice-Versa	8	A.U. or D.	1
T.U. or Vice-Versa	1	P.A.D.	1
P.U. or Vice-Versa	4	H.A.	1
T.	9	A.D.	3
		P.A.D.	1
		Total	194

Post 1948 Period

Number of place names with language combination or without it.

T.	1
H.	9
A.H.	6
S.P.H.	1
S.H.	3
H.T.	1
A.T.	1
S.	2
P.H.	2
	<hr/>
Total	26
	<hr/>

The Asaf Jahi period claims the largest number of place names as listed above. About seventy-five per cent of names pertain to the Asaf Jahi period and twenty-five per cent to the Qutb Shahi period. Since in the Asaf Jahi period expansion of the city took place even beyond the walled-city of Hyderabad in the earlier part of this period most of these place names were concentrated in and around the walled-city, the Karwan and Golconda Fort area. Most of these place names are based on the combination of languages, largely on Hindi or Arabic-Persian or Persian. An account of a few of the localities which have some interesting background will not be out of place to determine if they owe their origin to social, political, historical, religious, functional or a combination of factors. It is not possible to deal with all the places, as accurate information for those not described is not available.

Khairatabad

Khairatabad was named after Princess Khairiatunnisa, the daughter of Ibrahim Qutb Shah, who had chosen this land on

the south-west shores of Hussain Sagar for her residence. The Princess was not keeping good health, therefore, the king thought that the salubrious climate of the lake shore might help restore the Princess her normal health. In view of this, the Sultan asked his son-in-law, *Hazrat* Hussain Shah Wali, who was a great engineer of that period to construct a palace, a mosque, a garden, and a tank. This tank later became famous by his name and is known as 'Hussain Sagar'.

Mushirabad

This locality is situated in the village, Chikadpally, to the east of Hussain Sagar. It was a part of a *jagir* (land) granted to Nawab Arastu Jah Mushir-ul-mulk by Nizam-II. The Nawab constructed a palace and a garden in 1202 A.H./1785 A.D. which were named after him and the place came to be called as Mushirabad. There might have been a small settlement here during the Qutb Shahi period which is indicated by the presence of a mosque in the Qutb Shahi style of architecture.

Saidabad

It was founded in the late 16th century, four miles to the east of the old city and named Saidabad after Syed Mir Momin, the then *Peshwa* (Prime Minister) of the kingdom of Golconda in 1591 A.D. The place has now been renamed as Saidabagh.

Saifabad

The areas on either side of Lakdi ka Pul are known as Saifabad and New Saifabad. Saifabad is the nerve centre of Andhra Pradesh, as the State Secretariat is located in the Old Saifabad palace. The Nizam-VI never lived in this palace because of the guana lizard in the palace which was not considered propitious for the occupant.

The entire area on either side of Lakdi ka Pul (the wooden bridge) was named after a noble Zafaruddoula Saif Jung, who was a *Peshkar* (Deputy) during the period of Nizam-IV, who had built his mansion.

Begum Bazaar

To the north of Mussalam Jung Bridge and adjacent to Gosha Mahal is Begum Bazaar, named after Qudsia Begum, mother of Nizam Ali Khan, Nizam-II. It is the chief *kirana* market, (general merchandise) of Hyderabad located along the north bank of the river to the west of Afzal Gunj Bridge or Naya Pul. In the past, the revenue received from this market was given to the Chief Begum of Nizam-I, who had given this vast land on lease to build houses and shops. Due to the flood of river Musi in 1908 A.D., it was completely devastated but was soon rehabilitated through private developers and the City Improvement Board. The location of this market and of the Hyderabad (Nampally) broad gauge railway station, a cluster of wholesale trading centres in food grains and fruits were attracted to the vicinity of Begum Bazaar, viz., Mahboob Gunj (after Mir Mahboob Ali Khan), Mukhtargunj (after Mukhtarul Mulk), Siddiamber Bazaar (after Siddiamber), Osman Gunj (after Mir Usman Ali) and of late, Moazzam Jahi Market (after Moazzam Jah) were established.

Chaapal Bazaar

Chaapal in Telugu means fish. In olden days there was a fish market here due to the vicinity of river Musi from where fishermen called 'Bhois' brought fish for sale, hence the name, 'Chaapal Bazaar'. Near it, is Kachiguda. Kachi means fishermen. Now there is no fish market here. However, Kachiguda is now more linked with the main metre-gauge railway station building, which is architecturally pleasing.

Chatta Bazaar

To the south of Afzal Gunj bridge and adjacent to Dewan Dewdi is Chatta Bazar, known for its printing presses and stationery shops.

Esamian Bazaar

During the last forty years there has been tremendous increase in population to the north of Chaderghat Bridge around Residency, since due to its nearness, residences and shops could get many basic amenities of life which were not normally

available outside the Residency area. One such area located to the east of Residency and near Kachiguda was Esamian Bazaar named after Esamian, an Indian noble with the title, Mir Yar Jung, who was very loyal to British officers. He built his residence near Residency and hence, this area came to be known after his name.

Ghansi Bazaar

To the east of Mahboob ki Mehendi, on the south bank of the river Musi and near Naya Pul is Ghansi Bazaar, named after one of the nobles, Sardar-ul-mulk Ghansi Man around 1210 A.H./ 1796 A.D. During the flood of the river Musi in 1908, it was totally devastated. It was completely rehabilitated after the flood and has since become one of the main settlements of the Marwadi community opposite the High Court.

Lad Bazaar

It is one of the oldest shopping centres of Hyderabad noted for the sale of traditional bridal wares such as bangles, textiles, cosmetics, etc. It is located to the west of Charminar on the main highway linking Charminar with the Old Bridge. It is one of the busiest shopping centres where hundreds of people (mostly women) including foreigners are found buying bangles and other articles of decoration during shopping hours from 9.00 A.M. to 9.00 P.M.

There are different and interesting stories regarding the origin of the name, 'Lad' Bazaar. One story goes that it was originally called 'Lary Bazaar', after a famous army general of Golconda, Abzur Razzack Lary, and the other tells that it was named 'Lord Bazaar' after Lord Rippon, who was Viceroy of India, who visited Hyderabad in 1884 A.D. and attended a 'Darbar' in Khilwat Mahal. 'Lad Bazaar', is, therefore, a corrupted version of either 'Lary' or 'Lord'.

Noor Khan Bazaar

To the east of Dar-ush-Shifa, a market was opened for the inhabitants of this locality, called Baza-re-Noorul-Umra. Noorul-Umra was one of the nobles during the reign of Nawab Afzal-ud-doula, the fifth Nizam. He laid the foundation of a

market and later a few shops were constructed by him. Now it is called, 'Noor Khan Bazaar'.

Sultan Bazaar

It is a very important shopping centre situated between Residency and Badi Chawdi where in the evening thousands of people are found selling and purchasing goods and articles. Before 1933 A.D. it was under the jurisdiction of the British Residency. On 14th June 1933 A.D., the British Government restored it to H.E.H the Nizam, which was previously said to be the part of the city and was known as the 'Residency Bazaar'. Under the orders of the Nizam-VII (22nd Muharrum 1352 A.H./ 1933 A.D.) the name of Residency Bazaar was changed to Sultan Bazaar. The Sultan Bazaar area is inhabited mostly by the Marathi speaking people.

Trup Bazaar

Trup Bazaar is the corrupted form of 'Troop Bazaar'. It was opened for the convenience of the British troops which were stationed near the Residency after the attack on it on July 17, 1857 A.D. by a group of Rohillas and an immense mob of insurgents led by Moulvi Alauddin and Turre Baaz Khan. This army camp led to the establishment of a local shopping centre which was popularly called the 'Troop Bazaar'.

Umda Bazaar

It is a bazaar inside the Doodh Baoli area to the west of Paigah palaces and about a mile to the south of Hussaini Alam. It was a major shopping centre during the Asaf Jahi reign serving largely the Paigah palaces and the surrounding upper class residential districts. It was named after Umda Begum, mother of Nizam Ali Khan Nizam-II.

Bara Galli

It was a locality with twelve lanes. Three decades ago one could actually count twelve lanes near Hussaini Alam in this area. In its vicinity are located the palace of Bansi Raja Girdhari Pershad, a great scholar and tutor of Nawab Mir Mahboob Ali Khan, and old pigeon house, popularly known as 'Purana Kabootar Khana', probably built by Hazrath

Hussain Shah Wali. The locality is known for the concentration of *Bhaurra* (a Muslim sect) and *Kayasth* communities.

Gola Galli (Lane of the Cannon Ball)

It derives its name 'Gola Galli' from a big cannon ball which is found even today where the lane starts. It is a small locality in the old city between Kasaratta and Moosa Baoli and is inhabited by Marwadis.

Kadve Saheb ki Galli (The lane of the Irritating Man)

It is situated near Purani Haveli on the road leading to Dabirpura. This was named after a person who was obviously peevish and irritable in nature. He irritated every one he came into contact with. Hence, the lane in which he lived was called 'Kadve Saheb ki Galli'.

Kotah Galli (Short lane)

The word 'Kotah' is a Persian word which means narrow. It is situated to the east of Gulzar Hauz and is known to be more than two hundred years old.

Moti Galli (Pearls lane)

It is located to the south of Lad Bazaar and links it with Khilwat Mahal. During the Qutb Shahi reign this lane was the centre of pearls trade and hence the name 'Moti Galli'. Hyderabad City has always been the centre of pearls trade.

Gowliguda

The word 'Guda' is from the Telugu word 'Gudem' which means a hamlet or an assemblage of people. Thus, 'Guda' is a corrupted form of *Gudem*, e.g., Kutta gudem.

Gowliguda is situated to the south of Residency and Butli Baoli. It was formerly known for the concentration of gowlies (milkmen). However, it is now largely populated by Marathi speaking people. The older name of this locality was Mahboobpura, but no one knows this locality by this name. It is a combination of Hindi (*Gowli*) and Telugu (*Guda*) words. It is probably known as 'Gowli Guda' in the old days.

Hyderguda

It acquired its name from Hyder Ali, *Taluqdar* (Collector), who was the owner of all the land in this locality. It was originally included in the Noorpally village which extended up to Gunfoundry and was the landed property of Waheedunisa Begum, mother of Mir Mehboob Ali Khan, Nizam VI. Once an upper class residential district, it is now mostly occupied by upper middle class families.

Lallaguda

It was originally a fortified village developed by Tahniatunnisa Begum *alias* Bibi Saheba, a favourite queen of Nizam-II, Nawab Nizam Ali Khan. She constructed a palace and a garden inside the high walls near Maula Ali. The construction work was done under the supervision of Lalla, one of the best architects of his time in Hyderabad. It was originally named Tahniatnagar or Bibinagar, but after the death of the Begum, it came to be popularly known as Lallaguda, after the name of the architect, 'Lalla'.

Somajiguda

A locality situated to the west of Khairtabad is called Somajiguda. Somaji was the name of a pundit, 'Sonaji', who was employed in the Revenue Department of Roy Rayan Sham Raj, when Nawab Nasiruddoula was the ruler of Hyderabad (1267 A.H./1853 A.D.). The mansion of the pundit who was very popular was built here and the locality came to be called after his name which, with the passage of time, was changed from 'Sonaji' to 'Somaji', Somajiguda is now one of the best residential districts of Hyderabad.

Afzal Gunj

Gunj always implies a mart or a market or a granary. Afzal Gunj was named after Nawab Afzal ud-doula, the V Nizam of Hyderabad. During the period 1857-69 A.D., the built-up area to the south of the river and in the walled city had considerably increased and the grain merchants coming to Hyderabad from adjoining areas were facing many difficulties in finding a suitable place for their business transactions. So,

on the request of the grain merchants, the king ordered to open a new market to the north of the river, which was named after him, called 'Afzal Gunj'.

Hashmat Gunj

It is the name given to the grocery shopping centre which is in the vicinity of the Residency. The place is named after Major Kirkpatrick, British Resident at the court of the Nizam, from 1798-1804 A.D. The Nizam conferred upon him the title of Hashmat Jung, after whom the said market was called 'Hashmat Gunj'.

Rikab Gunj

Gunj always implies a wholesale shopping centre. Rikab Gunj is the name of the locality behind the present Madina Building Patherguti extending from Ghansi Bazaar to Dewdi Mama Jameela. The word '*Rikab*' was used in the sense of company or in accompaniment with. After the fall of Golconda in 1687 A.D., the Mughal Imperial Forces and their commander 'Kam Bakhsh' stayed in Hyderabad City. Around his palace, houses for civil and military officers were constructed. The place where the civil officers were living was called '*Gunj Rikab Saadat*', and where the military officers lived was called 'Urdu', meaning cantonment. Since then these two localities are called 'Rikab Gunj' and 'Urdu Shareef' (Shareef, because of the Durgah of *Hazrath* Shaik ji Hali in this locality).

Shibli Gunj

In order to meet the shopping needs of a densely populated locality like Hussaini Alam, a bazaar (retail centre) and a Gunj (wholesale centre) were opened to the south of it in the 18th century. The retail centre Umda Bazaar was named after Umda Begum, the mother of Nizam Ali Khan the ruler, and the wholesale centre called 'Shibli Gunj' was named after a noted local saint *Hazrath* Shibli.

Kotla Ali Jah

Here '*Kotla*' means a mansion. The Kotla is of Persian origin which is used in north India for a fortress like Feroze Shah Kotla of Delhi.

In Hyderabad city, there are four famous Kotlas, viz., Kotla Akbar Jah (opposite Purani Haveli), Kotla Ali Jah (to the east of Charminar near Raja Shiv Raj Bahadur Dewdi), Kotla Hasanullah Khan (near Rein Bazaar) and Kotla Saad-ul-Bana (inside Debeerpura gate).

Kotla Ali Jah is a noted locality to the due east of Charminar where was located the mansion of Ali Jah, the eldest son of Nawab Nizam Ali Khan.

Asafnagar

The word 'nagar' is of Sanskrit origin, which is mostly used for localities in north India. Literally, it means a small town.

According to the 'Glimpses of Nizam's Dominions', beyond Goshamahal nearer to Golconda is a small walled village called 'Asafnagar'. After the death of Mubariz Khan, the governor of Hyderabad, when Nizamul mulk Asaf Jah-I declared his independence in 1724, he built a palace surrounded by high walls and gates for his temporary residence at Hyderabad in the outskirts of the city to run the administration of Hyderabad, as Aurangabad was the capital then of the Deccan. This place was hence called 'Asafnagar' after Asaf Jah-I.

Himayatnagar

It was named after Nawab Himayat Ali Khan, the then Prince of Berar and the eldest son of Nizam-VII. It was established in the early thirties and was then an upper class residential district. It is not considerably commercialised and is largely inhabited by upper middle income group and with the location of headquarters of Anjuman-e-Tarraqqi-e-Urdu and the Telugu Academy of Andhra Pradesh, has become the principal centre for the development of the two native languages of the State.

Suroornagar

It is located on the main road about four miles south-east of Charminar beyond Malakpet. Nizam Ali Khan, Nizam-II granted a village in *jagir* to Suroor Afza Bai, the beloved wife of Nawab Arastu Jah Bahadur, the then Prime Minister. A beautiful palace, a garden and a tank were constructed

by the Nawab and the place was called 'Suroornagar' after his wife. It is now one of the peripheral residential districts inhabited largely by middle income group.

Begumpet

The suffix '*pet*' denotes that it was once a low-lying area. Pet is a Telugu word from 'Peta' which is derived from Prakrit word 'Pintha' which means a small settlement.

Begumpet owes its name to the daughter of Asaf Jah-II, Bashir-ul-nisa Begum, who was married to the Paigah noble Nawab Fakhruddin Khan Shams-ul-Umra Amir Kabir in 1215 A.H./1796 A.D. In her dowry, Asaf Jah-II gave not only large sums of money but also some villages, one of which was the one to become famous by Begumpet.

It is one of the most extensive upper class residential districts including such prestigious institutions as the Hyderabad Public School. The airport and houses of most of the ministers of the State are also located here and have further contributed to its growth.

Malakpet

It was a small peripheral village during the Qutb Shahi period and was named after 'Malik Yakoot', a faithful and honest servant of Sultan Abdullah Qutb Shah, who was granted this *jagir* by his master. Malik Yakoot built his residence and a garden here and subsequently during 1869-1911 A.D., Nawab Mir Mahboob Ali Khan built a large race course which is now considered one of the best race courses of the country and a beautiful palace called, 'Mahboob Mansion' in the vicinity of which are located the new Saleemnagar colony, Andhra colony, Professors' colony, Dilsukhnagar and Old Moosaram Bagh and Akbar Bagh. It is now a mixed residential locality of middle class Muslims and Telugu speaking migrant non-Muslims.

Aghapura

The suffix '*Pura*' is from 'Puram' which is a Sanskrit word used for any settlement like Ramchandrapuram.

Aghapura is located to the east of the Hyderabad broad-gauge railway station and is named after *Hazrat* Agha Dawood

who was a very respectable Muslim saint. A large number of migrant Muslims from north India, who were his devotees built their houses around his tomb and the locality came to be called Aghapura. This locality has a large cluster of tombs of Muslim saints and Muslim graveyards.

Dabirpura

It is located to the north-east of *Dar-ush-Shifa* and is one of the oldest residential districts which acted as a nucleus for settlement during the Qutb Shahi period. It was the place where Abdus Samad Dabir-ul-mulk, one of the scholar nobles of Golconda kingdom had constructed his palace and inns for the common people. The word '*Dabir*' means scholar and since *Dabir-ul-mulk* patronised scholars many of whom built their residences here, the locality was called '*Dabirpura*', or the colony of scholars. It is noted for the *Alawa* of Bibi, where the standard (Alam) of Bibi Fatima is preserved.

Mughalpura

Means the locality where the Mughals lived. According to one source this residential colony was established in 1621 A.D. when a Mughal army was camped here. The other source gives out the story that after the conquest of Hyderabad in 1687 A.D., the first Mughal Governor, Mubaraz Khan established his headquarters here and the Mughal nobility clustered around his palace. This concentration of Mughals in this locality gave it the name of Mughalpura.

Baidar Wadi

A *wadi* is generally a cluster of agnatically connected households. It may sometimes have just one big family with its farm servants and livestock. Sometimes a wadi is a settlement of a particular caste which by the nature of its occupation may need a larger space than is available in a '*Gaon*'. They are called generally after clan name or after a tribe or a caste. Vagh Wadi, Shinde Wadi, Kamat Wadi are names of the first type. Bangar Wadi, Rameshi Wadi, Brahman Wadi are of the second type.

The Baidars were those traders who dealt with the sale of

arecanuts, coconuts, etc. They lived in the vicinity of royal palaces which formed a part of Ghansi Bazaar.

Bhaldar Wadi

Bhaldar Wadi was the locality exclusively populated by 'Bhaldars' or 'Pikemen' or carriers of spears and pikes. They lived in the vicinity of the royal palaces. This locality now forms a part of Ghansi Bazaar near Rikab Gunj where lived the Mughal Governor Prince Kam Bakhsh after Aurangzeb's conquest of Golconda and occupation of the City of Hyderabad.

Brahman Wadi

Brahman Wadi is a small locality in Yakhootpura where mostly the Brahmans lived. The Brahmans being the chief caste among the Hindus, liked to live separately and preferred not to mix-up with the people of other castes or other creeds. The name of the locality reflects upon the social system prevailing then and even now to some extent.

Kumhar Wadi

Was the place where those who made earthen pots lived and worked near Falaknuma.

Mehtar Wadi

(Scavengers' colony) : Persons employed to remove refuse from streets, etc., lived in a separate locality. Just as the Brahman Wadi, we could find the locality for these people in Sultan Shahi in the old city.

Localities without any suffix, but being arranged in alphabetical order according to their names

Abids is an important area of Hyderabad City named after a Jew, Albert Abid. He was a valet and steward in charge of the wardrobe of Nawab Mir Mahboob Ali Khan, Nizam-VI. He lived in the vicinity of Abid Road and was the owner of an ice depot and cloth shop adjacent to Palace Talkies.

A.C. Guards

In the year 1910 A.D. was established the camp of Risala

Haboosh (Abyssinian cavalry), about half a mile to the west of Lakdi ka Pul in the New Saifabad area which was subsequently called A.C. Guards or 'African Cavalry Guards', a fine and unique cavalry regiment composed of Abyssinians and Somalis and officered by Europeans. A detachment of this regiment formed a special body guard to the Nizam on State occasions. It was during the war between Deccanis and Arabs that the Raja of Wanaparthy brought 200 strong 'Habshis' (a term derived from Abyssinia in East Africa) and gifted them to the Sixth Nizam, which formed the nucleus for the formation of the African cavalry.

Banjara Hills

The Banjara Hills derives its name from the nomadic Banjara tribes which once inhabited this hilly tract. Before 1930s when the elite commenced settling here it was a virgin hilly tract, isolated from the city. With the rapid urbanisation and growth in population and commercial activities, the high class, socially conscious and the new rich class seeking status, moved to Banjara Hills in the 1930s. Since then it has emerged as the most prestigious residential district with a hyper concentration of political, business and administrative elite. It is in this locality that most of the foreigners live when they are posted to Hyderabad.

Bashir Bagh

It refers to that locality where once stood the palace and the garden of Sir Asman Jah Bashirud-doula Bahadur, a Paigah noble. The palace has vanished but the name remains. All that stands on the site today is the mosque in a rather dilapidated condition, perhaps lamenting the loss of its ornate surroundings. The garden has been replaced by nursing homes, drug stores and upper middle class residences.

Dar-ush-Shifa

Is one of the earliest localities of Hyderabad City to the north-east of Charminar, known for its double-storeyed hospital erected during the reign of Muhammad Quli Qutb Shah-V

in 1004 A.H/1595 A.D. It was also used as a residential college for imparting Unani medical education. It is now mostly inhabited by the *Shia* community who were originally of Persian origin.

Fateh Maidan

Opposite the main entrance to the Public Gardens is the Fateh Maidan. When Emperor Aurangzeb laid siege to Golconda, the Mughal army was encamped on this vast ground. After the victory of Golconda, the emperor named it, 'Fateh Maidan' (victory ground) in 1687 A.D. It is now the most important sports complex of the town including the Lal Bahadur Stadium and an indoor stadium.

Gosha Mahal

Gosha Mahal was originally a pleasure palace built for the ladies of the royal household during the reign of Abdulla Qutb Shah. While the place has lost its original character, its original name has survived. In one section of the palace is lodged the city Masonic Lodge and its large tank has been converted into a sports stadium. The whole locality is intensely commercialised surrounded by such commercial localities as Feel Khana, Begum Bazaar and Mala Kunta.

Gunfoundry

(Tope Ka Sancha): Sandwiched between Bashir Bagh and Abids is the locality of 'Gunfoundry', where cannons were cast. It was built by a French General Monsier Raymond in 1795 A.D. after the demoralising defeat of Nizam-II at the hands of the Marathas. The walls of the foundry are four feet thick and the magazine is located underground for which there are eight semi-circular entrances with a width of about eleven feet. A few guns, which were cast here are now exhibited in the part opposite the State Legislative Assembly. Gunfoundry gradually developed as the major centre for Christian educational activities and consequently the main nucleus for Christian population. Within a radius of one kilometre of Gunfoundry are concentrated most of the churches of Hyderabad City and nearly 50% of the Christian population.

Hussaini Alam

Hussaini Alam is one of the oldest and most extensive localities of the old city to the west of Charminar on the road to Golconda. The locality has a historical background connected with the Qutb Shahi Prince, Abdullah, who was riding an elephant 'Surat', which got wild and ran off the track. His mother Hayāt Bakshi Begum took an oath that if her son returned safely she would distribute 40 maunds of gold among the poor and would take him on foot to the Ashoor Khana, called Hussaini Alam. Since then the place has become very noted in the old city and is densely populated by the traditional section of the Hindus and Muslims. The sacred Alam (battle-standard) of Imam Hussain is preserved in this building, and hence its name.

Karwane Sahu (Caravan of Merchants)

This locality sprang up during the Qutb Shahi period between Purana Pul and the fort of Golconda and derives its name from the camp of traders which it was originally. It covers an extensive area and includes other small localities like Mustaid-pura, after the name of a noble Mustaid Nawaz Jung; Kulsum-pura, after a lady Kulsum Bi, Subzi Mundi after a wholesale vegetable market and Rangrezpura (dyers colony). During the reign of Ibrahim Qutb Shah-IV it had become a thriving trading centre with merchants from all parts of India and even abroad camping here. In order to facilitate commercial transactions the ruler constructed inns (caravan serais), mosques and store houses at a distance of about three miles to the east of Golconda. During the Qutb Shahi period, most of the *Gujarati* and *Marwadi* merchants lived here, which is testified by the existence of an old Jain temple. The *karwan* is now one of the most backward areas as is now settled by Urdu-Hindi speaking economically deprived sections of the community.

King Kothi

To the north-east of Abids are the former palaces of Nizam-VII, collectively called King Kothi. Since his death the locality has lost its kingly touch. Many of the palaces have been taken over by Government and converted into a public hospital.

Some of the spacious bungalows of this area are being regularly rented out for marriage ceremonies and a large residential colony of the Nizam's family belonging to the lower order of nobility has emerged. Being close to Gunfoundry, the King Kothi area is surrounded by Christian colonies.

Kothi (Residency)

This area has developed around the magnificent building called the British Residency or just Kothi. It was built during the period 1798-1806 A.D., when Colonel Kirkpatrick was the British Resident in Hyderabad. It was designed and constructed by P. Russel of the Royal Engineers and was known for its architectural elegance. The University College for women is now lodged in this building and clustered around is one of the major shopping centres of the town Sultan Bazaar. To the south of it and once inside the premises of Residency was a well called 'Putli Baoli.' Since beautiful statues of women were kept around, the locality behind the Residency and near the Medical College is now called 'Putli Baoli', the well of statues.

Ma Saheba Tank

Ma Saheba was the popular title of Hayāt Bakshi Begum, wife of Muhammad Qutb Shah-VI. The tank was named after her as 'Talab-e-Ma-Saheba', as she was being then addressed as the queen mother. The settlement which has developed in the bed of the tank or around it along the shores is also called 'Masab Talab'. The tank was built by lady Khanum Agha, mother of Muhammad Qutb Shah-VI, and the wife of Prince Mirza Muhammad Amin (son of Ibrahim Qutb Shah-IV), but the tank is now-a-days called the 'Tank of Ma Saheba' and Ma Saheba was the by-name of Hayāt Bakshi Begum (wife of Muhammad Qutb Shah-VI).

Mir Alam Mundi (Market)

To the east of Pathergutti lies this wholesale vegetable market named after Nawab Mir Alam, the Prime Minister of Nawab Sikandar Jah Bahadur Nizam-III, around 1220 A.H/1805 A.D. It is the largest wholesale vegetable market of the town.

Naubat Pahad

The word 'Pahad' is from the Hindi word, 'Parbat'. Naubat Pahad or Drum Beat Rock, situated to the north of Fateh Maidan, so called from the fact that in olden days all official pronouncements of the Mughal emperors were proclaimed from this rock to the sound of music or the beating of kettle drums.

Naubat Pahad is a huge pile of granitic rocks heaped one above the other in most fantastic shapes rising 360 feet above the ground level. The top of the hill provides a fine viewpoint. A panoramic view of the town which seems to have developed in huge cauldron, can be obtained. At the foot of the hill has emerged a fine residential colony of the upper middle income groups, largely of professional and Government officials.

Pathergutti

It is a big marketing area to the south of river Musi and north of Charminar. It is completely built of granitic stone and hence called Pathergutti. This is the largest retail centre for the sale of textile wares of all types and varieties catering to all income groups.

Panchi Buraq

Adjacent to Mahboob ki Mehendi is the locality of Panchi Buraq. It is said that when a poet, Najmuddin 'Aajiz' from north India came to Hyderabad, there was already a well-known poet in Hyderabad with the same poetic name, 'Aajiz'. In order to avoid mix-up, the migrant poet adopted the poetic name of 'Panchi', which is a Hindi word and literally means a bird, and to attract attention, name and face he initiated the installation 'Buraq' (a horse-like animal which carried the Holy Prophet Muhammad to the seventh Heaven). It soon caught up and acquired a religious significance. The people started offering 'niaz' to the 'Buraq' and this locality, where it was installed which formed part of Hussaini Alam, came to be popularly known as 'Panchi Buraq'.

Sultan Shahi

It is an old Qutb Shahi locality which sprang up during the reign of Abul Hasan Tana Shah. The Sultan was much attracted

by its landscape and proximity to Mirjumla tank when he came here to enquire about the health of Mir Jumla, his Prime Minister. He ordered to build his palaces, gardens and inns in this place which, therefore, acquired the name Sultan Shahi. The Mir Jumla tank and the necropolis of Mir Momin are not far from here.

Tarnaka

It lies where the Osmania University campus ends in the north. This area had in the past a large mango orchard owned by one of the Nawabs. In order to protect his fruit garden he had the entire area fenced off with barbed wire. An out-house for the guard was built at the very spot where the Tarnaka cross-roads meet. 'Tar' in Urdu language means 'wire' and 'naka' a guard room.

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5

Religious, Social, Cultural and Educational Institutions

Religious and Social Institutions

THE RELIGIOUS social and educational institutions of Hyderabad have, through the ages, acted as powerful magnets to attract people from diverse parts of India and of varied cultural backgrounds. They have also played a key role in integrating these diverse elements of Hyderabad Society. These institutions reflect the cultural heritage of India. An appreciation of their historic role in the social and physical development of Hyderabad City is essential to obtain an insight into its cultural milieu which epitomises the totality of the culture-mix of India.

It is proposed to discuss category-wise and chronologically some of the principal institutions and to focus on the important role they have played in the making of Hyderabad in its various historical phases of growth and development.

Dargahs or Shrines of Muslim Sufi Saints

The *Dargahs* or Shrines of Muslim *Sufi* saints, on the one hand, throw light on the importance Islam has attained in the area they are located, and on the other hand, they testify to the cultural unity of India for, among the devotees of these Muslim *Sufi* saints, there are both Muslims and non-Muslims. In addition, these shrines have acted as magnets for attracting people and settlements. This is amply demonstrated in the case of Hyderabad (Fig. 5.1).

Hazrath Baba Sharfuddin Saheb (1190 A.D.)

The *Dargah* of Saint Baba Sharfuddin Saheb is situated on a granitic hillock popularly known as *Pahadi Sharif* at a distance of 8 miles, south of Charminar. The road to *Pahadi Sharif* is connected by a bus route which runs from Charminar to *Pahadi Sharif* via Falaknuma, Chandrayangutta and Maisram.



FIG. 5.1 : Mosques, Tombs and Dargahs of Hyderabad City

Syed Sharfuddin was the name of the saint but his devotees and the people of the Deccan call him *Hazrath Baba Saheb Qibla*. He was born on 16th Shabaan (8th Lunar month) 586 A.H. (1190 A.D.), in Iraq and belonged to the religious order of *Suharwardiva*. He was the descendant of the tribe of Bani Hashim to which Prophet Mohammad also belonged.

He had his religious and spiritual training through *Hazrath Shaikh Shahbuddin Suhrawardy* at Baghdad and was also awarded his *Khilafat* (succession in Sainly Order).

After a long and arduous journey he came to India during the reign of Sultan Shamsuddin Iltutmish in 631 A.H. (1231 A.D.) at the age of 45. He preached the tenets of Islam for over nine years in various parts of India before he finally settled down on the hillock which is now called *Pahadi Sharif* even before the City of Hyderabad was founded. After living on the hill for some time, he retired to nearby cave for undisturbed meditation and came out of it at the age of 63. Besides the hill, this cave is also visited by his devotees and is called Baba Saheb's Chilla.

Baba Saheb not only preached Islam but also gave lessons of universal brotherhood and advised the people to be sympathetic to all and desist from wounding the feelings of others. During his lifetime he afforded relief to several disciples by constant prayer and service. Both Hindus and Muslims attended his lectures. Cow sacrifice was strictly prohibited by him, in order to respect the feelings of his Hindu disciples. He attracted the attention of the people by performing several miracles. He always advised his Muslim followers not to criticise the religion of their Hindu brethren, their incarnation, idols and rishis. It is possible that it is the effect of his teachings that for the last so many centuries, the people of Hyderabad, irrespective of their religion, live in peace and harmony and share each other's grief and joy. Baba Saheb was the first Muslim saint who spread Islam in the Deccan. He is believed to be the spiritual custodian of the Deccan.

The following is one of the inscriptions found on a stone in the eastern part of the holy shrine denoting that he is the spiritual custodian of the Deccan.

بابا شرف الدین میں تطیب دہی - ہیں کرامات آپ کے سرور علم

This great saint died on 19th Shabaan 687 A.H. (1287 A.D.) at the age of 101 years.

Besides the tomb, other constructions found on the hill are a mosque and a big hall both constructed by the Nizam, the mosque for prayers and the hall for the stay of men and women of the Royal family. A few more buildings were constructed at the bottom of the hill by the nobles of the *Paigah* estate

and four or five arches were erected at different spots on the path that leads to the hill.

The annual *Urs* of the saint is held on 16th Shabaan every year and is celebrated for five days. It is of great significance for the residents of the city and neighbouring villages. People of all religions come from distant places and congregate here in large numbers and take part in the rituals without distinction of caste and creed.

On the first day of the *Urs*, a procession of "*Sandal*" is taken out from Balapur village situated at a distance of 6 miles. Much importance is attached to this *Sandal*, because it is taken out from the room in which Baba Saheb had first stayed some eight hundred years ago. The room is still preserved and it is from here that his devotees, mostly Hindus, still insist on carrying the *Sandal* to the top of the hill at the dead of night and the small hours of the morning. The procession starts at midnight and reaches the shrine at 5.00 a.m. on 20th Shabaan (8th Lunar month). Another procession of '*Sandal*', on behalf of the Nizam, starts from Panje Shah, an Ashoor Khanna, situated to the east of Gulzār Houze. The next day *Quwwāli* (songs in praise of Prophet and Sufi saints) programme is held. On the third day is performed the *Chiraghān* (lighting of the lamps) in and around the tomb of the saint. On the fourth and the fifth day, verses from the Holy Qur'ān are recited and *Fatehā* (recital of the Introductory lines of the Qur'ān) are offered.

The administration of the *Dargāh* is now under the supervision of the *Waqf Board*.

The period of *Urs* is a busy period for the people visiting the *Dargāh*, for those who run transport services between Charminar and the hill, and for the businessmen who establish hundreds of temporary shops in the open space round the hill and do lucrative business during the five days of the *Urs*, selling fruits, flowers, sweets and a variety of items of utility.

Apart from this annual *Urs*, devotees, in great number, pay their homage to the shrine on the first Thursday of every month and recite *Fatehā*.

Even at the time when Golconda was the capital of the Quṭb Shāhi Kingdom, the hillock of Baba Sharfuddin had become a place of pilgrimage for the people of Golconda and of the villages situated around this hillock.

Balapur, in particular, was chosen as a place of residence by the devotees of Baba Saheb. It would be a far-fetched idea to assume that this shrine attracted the location of Hyderabad to the south bank of the river Musi. Moreover, the Quṭb Shāhi Kings, being *Shia* Muslims, did not patronise this shrine. However, during the reign of the Asif Jahi Kings who were *Sunni* Muslims, the shrine of Baba Saheb received Kingly patronage. The Asif Jahi Kings accorded equal patronage to the *Shia* shrines like Kohe Maula Ali and also to the temples of the Hindus, gurudwaras of Sikhs and the churches of the Christians. It was during the Asaf Jahi period that the *Sunni* nobles as well as other well-to-do devotees belonging to other Muslim and non-Muslim communities built their houses in the vicinity of this *Dargah*. The tomb of Baba Saheb, the mosque in the courtyard of the *Dargah* and several halls and rooms were constructed for the devotees to rest and pray.

The developments round and near the tank of Jalpalli, which formerly supplied drinking water to the City of Hyderabad, the Falaknuma palace of the Nizam, "*Barkas*" or the former barracks for the Arab guards of the Nizam and Chandrainutta, a prosperous village, all are located along a highway linking the city with the *Dargah* of Baba Saheb. This shrine is visited by the devotees every Thursday in huge numbers and there is a regular bus service running between Charminar and the hill. This has, of course, attracted early developments of the city in this direction and helped in stabilising business stores of varied types and in quite a considerable number, on a permanent basis. Since the visitors to the *Dargah* during the *Urs* period would be of all creeds, castes and religions, the temporary phase of development in that particular period would be cosmopolitan in character. Outside the *Urs* period the regular visitors to the *Dargah* would be largely Muslims, hence the regular shops transacting daily business cater to their requirements. Although the *Dargah* has a wider acceptance, its devotees are largely Muslims and the area bears the stamp of a typical (*Dakhni*) Muslim culture.

Kohe Maula Ali (1550-1580 A.D.)

Kohe Maula Ali or the hill named after the fourth caliph of

Islam, *Hazrath Ali*, who was also the son-in-law of Prophet Mohammad, is located near the village of Malik Arjungad, which is now popularly known as Malkajgiri. The hill is about 12 miles due east of Charminar and rises about 2017 feet above the sea level. On the top of it lies one of the leading Muslim shrines of Hyderabad. A few years ago, the hill was surrounded by a forest and at some distance from it were situated the villages of Khira, Shafiguda, Khushaiguda, Nagaram, Tirumalgherry, etc. All these villages have now been urbanised and are congested residential areas and many industrial concerns and factories have been established in what was formerly cultivated and fallow lands. There is a direct bus service linking Maula Ali and these settlements with Hyderabad and Secunderabad.

The history of Kohe Maula Ali is about 450 years old and there are various legends about the origin of this holy shrine.

According to two contemporary manuscripts, Tuzuke Qutbia and Gulzar-e-Asafia, the *Urs* of Kohe Maula started during the reign of Sultan Ibrahim Quli Qutb Shah, the fourth ruler of Golconda. Yakoot, a *Khawaja sara* (Eunuch) of the royal palace was staying at Lalaguda for a change on health grounds. On the night of 17th Rajjeb (7th Lunar month) he dreamt of an elderly man, dressed like an Arab asking him to get up and pay his respects to *Hazrath Hyder* (*Hazrath Ali*), the son-in-law of the Prophet, who was there at Kohe Maula Ali. Thereupon Yakoot paid his respects to Caliph, who was sitting on a stone with his right hand on it. The next morning when he went up the hill, he saw the impression of the sacred hand and side-mark of *Hazrath Ali* engraved on the same rock where he was seen seated during the night. Yakoot caused the mark to be hewn out of the stone and had a masonry arch built there and performed the *niaz* (offerings) of *Hazrath Ali*. Yakoot narrated this incident to Sultan Ibrahim Qutb Shah, who also visited the hill to pay his respects. He got a mosque constructed to the south of the shrine and ordered the celebration of *Urs* on 17th Rajjeb every year to commemorate this event. He also granted lands and *jagirs* for the maintenance of the shrine and for the celebration of *Urs* annually. Since that event it has become a sacred hill for the people of Hyderabad who visit the shrine to pay their respect, irrespective of caste and creed. Since then

the *Urs* ceremonies are performed annually according to the Lunar calendar and members of all communities participate in them with a sense of deep reverence.

The *Urs* gave rise to the fair of Lingampally, located six miles due south of Maula Ali, where pilgrims during that medieval period and in their medieval modes of transport drawn by horses or bullocks used to camp while returning from the shrine after participating in the *Urs*.

The shrine also has the grave of Syeda Bano, daughter of Syed Muzafer, a minister of Abul-Hasan Tana Shah, the last ruler of the Qutb Shahi Kingdom who became the *Mujawer* (caretaker) of this shrine. The lady known for her piety led a secluded life in meditation and prayers over the hill. She also gave up taking salt in her food and was thereby known as 'Phiki Bi' (Saltless Lady).

Parallel to Kohe Maula Ali is another hill called Kohe Qadam-e-Rasool over which were deposited the sacred relics of the Prophet by Mohammad Shukrullah Khan who had brought them from the old Qutb Shahi buildings.

During the Asaf Jahi period, the shrines of both Maula Ali and Qadam-e-Rasool were strongly patronised by the rulers as well as by the nobles of their court, both Muslims and non-Muslims. That these shrines and *dargahs* brought the people of different communities together is brought out by the culture-mix which developed around Maula Ali. As this shrine was located nearly 12 miles to the north of the walled city, the nobles built their suburban villas to stay here during the *Urs* period. These nobles also contributed to the development of the shrine itself. The *Naqqarkhana* (house for beating drums) was built by Raja Chandulal, the *Baradari* (hall of 12 arches) by Raja Rao Rambha Jaiwant Bahadur, and the rest of the buildings such as the main arch, the masoulem, the *Ashur Khanna* (house of mourning) were constructed by the Muslim nobles. These developments on the top of the hillock and around it attracted a large number of middle and lower income group residential developments in the Maula Ali area during the Asaf Jahi period and also contributed to the prosperity of the surrounding villages such as Tirumalgherry, Charlapally and Shafiguda which were also granted for the upkeep and maintenance of the shrine.

This holy shrine has been a great attraction as a centre of pilgrimage to the people of all communities. But the greatest congregation would be found from 13-17 *Rajjab*, the period of the *Urs*. The degree of faith the Hindu nobles had in this holy shrine is highlighted by this contemporary account.

Rai *Mausoof*, i.e., the uncle of Chandulal, whose name was Rai Nanak Ram, paid great respect to *faqirs*, pious men and saints. He made much rejoicings on the *Kohe Sharif* during the *Urs* period. The state of the *Urs* is such that every year, on 17th *Rajjab*, the rich and the poor, the Hindus and Muslims go to Kohe Maula Ali in large number, which is about 6 *Kos* (12 miles) from the city. Nearly 10 lakh people gather on *Kohe Sharif*. All round the hill for about 6 miles, men are seen like ants swarming on an ant hill. Rai *Mausoof* goes to *Kohe-Sharif* alongwith all his friends and stays there for four days. All these days he is busy in offering *nazar* and *niaz*.

During the period of the *Urs*, the shrine and surrounding area bear a festive look with a mass of humanity thronged in and around the shrine and a large number of temporary shops pitched for the transaction of business.

During the medieval period, religion played the same role as industries and commerce do in modern times in urban and suburban development.

As with *Pahadi Sharif* the main highway from the walled city to Kohe Maula Ali, a distance of about 12 miles, became an axis of development right from the Quṭb Shāhī period and was further reinforced during the rule of the Asaf Jahis. It contributed to the prosperity of many villages lying en-route, such as Kachiguda, Narayanguda, Nalla kunta, Adikmet, Lallapat, etc. The village Lingampally, being located almost half way between the capital and the shrine, became a major camping ground for the pilgrims where an annual fair developed spontaneously because of this large clustering of population. One of the most significant developmental consequences was the most extensive suburban development all along this route from the Lingampally gardens to Kohe Maula Ali. The entire route from the Lingampally gardens to the shrine was interspersed with houses and gardens of high and middle order nobility which used to be occupied by the owners, their relatives and friends either during the *Urs* period or as pleasure houses

for picnic and recreation. The principal among the nobles who built spacious bungalows with well laidout gardens along the route to Maula Ali or near the shrine were the Amirs of *Paigah*, Maharaja Kishen Pershad, Nawab Sallarjung Fakhr-ul-Mulk, Shamir Jung, Shoukat Jung and others.

The Maula Ali Road has become a part of the inner ring road of Metropolitan Hyderabad and since the formation of Andhra Pradesh has witnessed one of the most phenomenal suburban industrial and residential developments. Besides the Osmania University, which already existed, it has an extensive industrial area including an industrial estate and large residential colonies of the zonal railways and of the larger industrial units such as the Electronics Corporation of India Ltd., and the Nuclear Fuel Complex. The shrine of the Maula is now surrounded by modern development and it appears that the modern growth of this area has stemmed out of its medieval development. The old and medieval area near the shrine is now passing through a phase of rejuvenation and it will not be far when the whole area will be redeveloped under the towering height of the shrine.

Despite this process of rejuvenation and modernization, the shrine continues to attract thousands of pilgrims at the time of *Urs* on 17th Rajjab (7th Lunar month) when even the newcomers to this area join-in to pay their homage.

THE NECROPOLIS OF HAZARTH MIR MOMIN

Mir Momin had come from Iran and because of his learning and piety had soon become a minister of Sultan Muhammad Quli Qutb Shah and also gained great popularity among the people. He was the renowned architect and builder of the City of Hyderabad, founded in 1591 A.D., and also a great administrator, astrologer and founder of the necropolis, known after his name as *Daira-e-Mir Momin*. He was responsible for the marriage of Hayāt Bakshi Begum, the only daughter of Muhammad Quli Qutb Shah-V with Sultan Muhammad Qutb Shah-VI. After whose name we find the places of Hayatnagar and Ma Saheb Tank on the Mehdipatnam road in the City of Hyderabad.

In the city, the place which was inhabited by *Hazarath Mir Momin* was Saidabad which is now by frequent use of the name

has become Sayeeda Bagh. Similarly, the village of Rao Riyal is now called Mominpur and about a mile from Kohe Maula and to its south and eastern direction, is the village of Mirpet. Kohe Maula, is the garden of Ibne Saheb; about a mile from the garden are the tank and mosque constructed by him.

After discharging his duties during the reign of Muhammad Quli Qutb Shah-V, he disengaged himself from the affairs of the State and led a retired life from the latter part of Muhammad Quli-V's reign till the reign of Abdullah Qutb Shah-VII.

Several years afterwards he purchased the land of the necropolis and bequeathed it for free burial of the dead and also mixed the holy earth of Karbala in this land. A bathroom and a well were built by him and a place in the city called Mir Chowk is attributed to him.

A number of scholars, nobles and other noted persons are buried in this place, e.g., Shah Charagh, a holy man from Najaf (Mesopotamia), who came to this place years before the foundation of the City of Hyderabad was laid here. Formerly, this place was a part of Chichalam (Shah Ali Banda), which was populated in those days only by Brahmans. Shah Charagh, being the first Muslim to live in this place, according to his last wish was buried here. Other persons buried here were, Nurul-Huda, Bibi Khadija, Nimat Khan-e-Ali, the famous satirist, poet and superintendent of the Emperor Aurangzeb Alamgir, Abul Qāsim Khan Mir Alam, after whom was named Mir Alam Tank, which supplies drinking water to the city, Siraj-ul-Mulk and Munir-ul-Mulk, Sir Salar Jung-I, the Prime Minister and the greatest administrator of his time, Salar Jung-II and III and other members of their family. This graveyard is still used as a burial place, although it is over-crowded now.

The annual *Urs* of Mir Momin is performed on 26th and 27th of *Shabaan*. For the expenses of the *Urs* some amount is also advanced by the Private Estate of the Nizam. A large number of people attend the *Urs*.

Originally, this place of burial was meant for important men belonging to the *Shia* Sect of the Muslims. The main reason being that it was sanctified by the attempt made by Mir Momin to mix up the local soil with that which had been brought from Karbala. But in some portions Muslims other than *Shias* also got buried. This enclosure which is quite

expansive, has been utilised fully and, as a matter of fact, there was no place for fresh burials even within 50 years of its inception as necropolis. However, due to the sanctity of the place and intense desire of the people to be buried here they started burying the fresh dead in old graves and also started the method of preservation. According to this method, a dead body was preserved in a grave for a certain period and then removed either in the form of the body or whatever remained of it and taken to Karbala in Iraq to be interned there. This process of burial in this area is still current even though about 400 years have elapsed since the inception of this cemetery.

Since this piece of land was acquired to be used as a graveyard from an already populated area and there existed a population of different classes of the society belonging mostly to the local and indigenous people following Hinduism there was no possibility of any development of a new habitation around this place. However, one locality later called Sultan Shahi, developed in which the population was mixed. Other localities, like Chandulal Bela, Gowlipura, etc., are still predominantly Hindu localities. To the west and south-west of this cemetery were the palaces of Maharaja Sir Kishen Pershad Bahadur, Prime Minister of Hyderabad and Raja Raya Rayan Bahadur, one of the most respected and rich nobles of Hyderabad. It might be that this was reason why a high wall was constructed all round the area to keep the cemetery segregated from local habitation and to prevent cattle and unwanted persons getting into the premises.

The Dargah of Barahana Shah Saheb

The *Dargah* of Barahana Shah Saheb is situated two miles north of Saroornagar at a place called Phisal Banda. The area of the old city of Hyderabad between Mir Jumla Tank and the road to Bedi Bazaar is called "*Dargah Barahana Shah Saheb*".

Hazrath Syed Hasan alias Barahana Shah Saheb Majzoob (Saint) came to Hyderabad from north India during the reign of Sultan Abdulla Qutb Shāh, the ruler of Golconda (1624-72 A.D.). The saint was a *Khalifa* and disciple of Sufi Sarmad of Delhi. Like his master (*Murshad*), the saint always remained stark naked, hence the name Barahana Shah Saheb. He died on 6th Jamadi-us-Sāni, 1064 A.H.

(1953 A.D.). His chief disciple was Malik Parast Khan, one of the ministers of Sultan Muhammad Quli and Muhammad Qutb Shah and later, Commandant of the Royal bodyguard of Sultan Abdulla and also *Havaldar* or Golconda fort. He was a great devotee of the saint. Out of devotion for the saint he built a dome over the grave of Barahana Shah Saheb, his spiritual head and he himself was buried here six months after the death of Barahana Shah Saheb.

This graveyard was soon hallowed and became the family graveyard of *Paigah* nobles and is now the largest graveyard for Muslims both in Hyderabad and Secunderabad.

Around the mausoleum on all the four sides there is a big monastery of several arches made of stone. This was meant for the stay of pilgrims, who performed the particular *Niaz* (offering) called the Sour *Pān* (سور پان). At present in many parts of the monastery, the local people, beggars and some poor people stay permanently.

The annual *Urs* of the saint is performed on 15th and 16th Jamādi-ul-Awwal, the fifth month of the Muslim calendar. A large number of people attend the *Urs* function. The sixth ruler of Hyderabad State, Nawab Mir Mahboob Ali Khan Bahadur attended the *Urs* every year and gave Rs. 500/ in cash to the *Mujāwers* of the *Dargāh* and also distributed large sums of money among the poor.

Besides, Tegh Jung Bahadur, the founder of the *Paigāh* family; the other notable members of the family are also buried in this graveyard.

This area could not develop as a residential area in olden days because the nobles, particularly, those of the *Paigāhs* who were devotees of Barahana Shah Saheb wanted that this area should remain an area of calm and peace where only the dead should find their last abode. However, as the influence and power of these rich men began to wane and the devotion of the common masses gained the upper hand, temporary marts and shops slowly began to be set up as the poor folk established their residence around this graveyard. Therefore, big buildings and gardens of the rich are not found here as they are on the way to the *Dargāh* of Baba Sharfuddin Saheb or Maula Ali. This locality of the poor grew up in a haphazard manner without any plan. It has, therefore, become a labyrinth of lanes

with houses made of brick and mud covered by country tiles. This is being treated by the Urban Development Authorities as slum area and there is every likelihood that in the near future it may be rebuilt under some regular scheme on a large well-planned scale.

Dargah of Hazrath Yousuf Saheb and Sharif Saheb (1710 A.D.)

It is popularly believed that Yousuf Saheb belonged to Egypt and Sharif Saheb hailed from Kannan (Syria). Both met on their way to pilgrimage to Mecca and came very close to each other. During their pilgrimage they met a renowned Muslim *Sufi* Saint from India, *Hazrath* Kalimullah Shah Jahān Ābādi who influenced them to such a degree that they offered their homage to him and joined his religious circle. They also decided to migrate with him to India. So they came to Delhi along with him and settled down. It is said that they were granted the '*Khilāfat*' of *Qādariyā*, *Chishtiyā* and *Nizamiā* orders. Thus, they joined the Order of *Hazrath* Khawaja Moinuddin Chishti of Ajmer.

Both of them became soldiers in the army of Bahadur Shah, the son of Aurangzeb Alamgir, as mentioned in '*Taariqh-e-Gulzār-e-Asafiā*'.

” دو بزرگ بودند سرشته سپاهری - بایک ایک اسپ ملازمان
 بہادر شاہ بن عالمگیر بادشاہ نوکرا اتفاق ”

It is believed that both of them were the employees of a minister of Bahadur Shah called '*Khan Khanā*'. Dr. Zore, the author of '*Sair-e-Golconda*', mentions that they were employed in the army of Aurangzeb Ālamgir like ordinary sepoys. They were the contemporaries of *Hazrath* Nizamuddin of Aurangabad. This was the period of Aurangzeb's rule and conquests.

When the army of Bahadur Shah reached Hyderabad, both the elderly persons could not bear the cruelty and horrible blood-shed during the war period and so left the services of the royal army for ever and thenceforth led a secluded life in a village called Nampally situated to the west of old Hyderabad

City. They passed the rest of their life in prayers of meditation and teaching the common man the ways of goodness.

The author of *Gulzār-e-Āsafiā* writes that even their horses were so good and faithful to them that they did not eat the grass of others.

”اسپان سواری ایشان نگاه به گاه به گاه نمی کردند“
(تاریخ گلزار آصفیہ - غلام حسین خان - حیدرآبادی صبحہ ۱۳۵۶)

(History of *Gulzār-e-Āsafiā*-Ghulam Hussain Khan Hyderabadi, p. 356).

”ابن ہر دو صاحبان مرتبہ قابلیت داشتند“

Translation

“Both the saints are considered to be the spiritual custodians of the City of Hyderabad.”

In 1121 A.H. (1710 A.D.) after a brief illness, Yousuf Shah Saheb died. When *Hazrath* Sharif Saheb came to know about his death, he laid himself down and covered his body with a shroud never to rise in this world again. Thus, the two friends were so close to each other that even after death they did not part and lie buried in graves side by side.

”من تو شدم تو من شدم من تو جان شدم“
”تا کسی نہ گوید بعد از من من دیگرم تو دیگری“

It is written on their holy shrine :

”شرفیبت الدین یوسف مقبل حق“

Translation

“Sharifuddin Yousuf blessed by God.”

Hence, the Hijri year of their death is 1121 A.H. corresponding to 1710 A.D. Their *Urs* is performed on 6th Zeelhaj (12 Lunar month) every year which is largely attended by all

sections of people. It is customary for the Chief Minister of the State or any other important political leader of the town to pay homage to the saints and seek their blessings by paying a visit to the *Dargah*.

Being located in the capital city of the erstwhile State of Hyderabad, this shrine soon earned State-wide reputation for its holiness and attracted devotees from all over the State at the time of the *Urs*, and from all sections of the community. Even the rulers of the State offered homage to the two saints and granted *jagirs* and cash for the maintenance of the tomb.

In the early 18th century this *Dargah* was located far away from the hustle and bustle of the walled city. Its quietness and halo of sanctity attracted other pious saints who also took their abode in its vicinity and established their *Khangahs* and long before the coming of the railways in 1874 A.D. it had a cluster of saintly tombs with extensive graveyards attached to each tomb. The other principal graves located in and around the vicinity of the *Dargah* are those of 'Dāgh', 'Ameer Minai' and 'Fani', renowned poets, living during the Asaf Jahi period, and the *Dargahs* of Hazrath Shah Khamosh, Muhammad Hus sain and Agha Dawood.

It soon acquired the reputation of a sacred abode for the dead. Attached to these tombs and graveyards were the residential quarters of the professional grave diggers, water carriers and the maintenance staff of the tombs and graveyards. Its emergence as a living and dynamic settlement, in addition to being an abode for the dead, commenced in 1874 A.D. with the coming in of the broad gauge railway line and establishment of railway station in Nampally. The railway line provided impetus for a large scale residential development nucleated around the *Dargahs* and *Khangahs* mostly of the middle and lower income group Muslim population. A large number of Muslim migrants from north India also settled here.

It would not be wrong to conclude that the present Nampally owes its existence, its importance, its sprawling residential areas and prosperous markets and commercial stores to the magnetic influence which the *Dargah Yousufain* exercised over its development.

TEMPLES

The temples of Hyderabad, like the *Dargahs*, have played a significant role in promoting social harmony, religious tolerance and as the nuclei of settlements for certain communities which settled down in Hyderabad. The following discussion seeks to highlight the characteristics of the temple. In the following para, an attempt has been made to account for their location, their cultural role and the part played by them in stimulating physical development of the city. Notes on the following temples which are arranged chronologically have been given in a brief manner to elucidate the point (Fig. 5.1).

The Temple of Jhām Singh (1810 A.D.)

The Jhām Singh temple is situated near Karwan Sahuwan, an old suburb of Hyderabad City on the road leading to the fort of Golconda. In olden days caravans bringing merchandise to the city used to encamp in that locality.

The temple was built by a Rajput whose fascination for Rama and Sita, Krishna and Vrindabana found full play in this temple.

Jhām Singh was a Rajput cavalier who lived during the reign of Nawab Sikandar Jah Bahadur, Nizam-III, after whom Secunderabad is named. Jhām Singh held the military rank of Kumandan and was commandant of Remounts. He was appointed to purchase horses for the Royal family and for the Government. Large sums of money were sanctioned by the ruler for this purpose. There was a complaint against Jhām Singh that he misused these sums and spent them over construction of a temple dedicated to Shri Balaji Mahāraj. The temple was constructed in 1810 A.D. This was a serious irregularity, but in spite of many complaints against Jhām Singh, the benevolent ruler overlooked it. One day the King wanted to inspect the horses. A day was fixed and when he visited the spot he found a temple, outside which he saw stone horses on either side of the gate of the temple. Apart from this, in the chariot of the temple there were wooden horses. The car of Shri Balaji Mahāraj was also drawn by a pair of wooden horses. Jhām Singh evidently possessed a fine sense of congruity. The King enjoyed the joke that Jhām Singh had bought horses which

could not run. The ruler was so tolerant that he did not punish Jhām Singh, instead he praised the architecture of the main entrance and told the courtiers that the horses, had they been purchased by Jhām Singh, would not have lived long but that temple would remain for centuries and granted the *Jagir* of Lingapur for the upkeep and maintenance of the temple, which yielded an annual revenue of Rs. 8,408 to the temple.

The Jhām Singh Temple is a huge building. There are high walls around it. The main entrance of the temple faces the eastern direction, which is adorned with a magnificent gopuram (lofty edifice). On the opposite side of the main gate, there is a double storey *Naqqarkhana* (building for drum-beating) and in the centre is a big twelve-pillared mandapam, facing which is the main building of the temple, which houses the beautiful idols of Lord Rama, His consort Sita and Lord Lakshmana. In front of the Mandapam is the statues of Garuda, Vahana of the Lord (a mythological bird, the vehicle of the Gods) and the idol of Hanuman. Behind these, is the Vrindaban of Tulsi carved in stone. On one side of Vrindaban are the standing images of a man and a woman, believed to be those of Jhām Singh and his wife. On the western side of the temple are the idols of Lord Krishna and Lord Shiva and also inns for travellers. In the southern direction, there is a big well over which a black stone is fixed which bears a quatrain in Persian language carved in beautiful handwriting which invites the traveller to rest a while and drink the fresh cool water of the well.

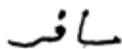
Inscription

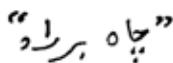
بنام او که از ماهی است تا ماه
نموده جھام سنگھ این چاہ برآہ
بیا بنشین مسافر ز تن جان کنی
درد جام آب ازین شیرین شکر چاہ

There are also inscribed the words.

“ ماهی است تا ”

(From the fish to the moon) and over them are a few words inscribed in Telugu as well as in Persian.

Since the temple is situated on the highway to northern India from the Deccan, in the inscription, the words” 

(Traveller) and  (Road-side well) are used.

The annual *Jatra* and Rath festival of the temple are performed in Māgh Sudhsamthi corresponding to the month of February every year (period of great festival, Brahma Utsava) which attract thousands of people of all communities from the city.

By virtue of its location on the main highway from Aurangabad to Hyderabad, the temple area became the camping ground for *caravans* from the north which used to rest here before proceeding on to the walled city of Hyderabad. In other words, this area had functionally replaced the Caravan Sahuan area of the Golconda period.

The Caravan-e Sahuan, was once the outpost where all *caravans* bringing merchandise of all types, particularly from all parts of India, stopped, took rest and made themselves ready to enter into the fort of Golconda and to present their commodities before the King, members of the royal family and the courtiers and the nobles of the Golconda Court.

Sri Ram Bagh Temple (1810 A.D)

Sri Ram Bagh Temple is said to be one of the oldest temples of Hyderabad. The construction was started by a Bhatnagar Kayasth noble in 1805 A.D. and finished by 1810 A.D. The founder was Raja Bhavani Pershad, who was a high ranking noble and a palace official during the reign of Nawab Sikandar Jah Bahadur, Nizam-III.

The temple is located in Attapur, a village lying to the north of the river and north-west of Charminar on the road leading to Himayat Sagar. The Nizam-III, Nawab Sikandar Jah Bahadur attended the installation ceremony of Gods in this temple and granted *jagir* (land grant) of Rs 1,200 for the maintenance of this temple which is being continued even today by the Endowment Department.

Karen Isaksen Leonard in her book entitled "Social History of an Indian Caste", remarks on page No. 23: "Even religious institutions reflected the Philanthropy of the military men. The oldest Hindu temple in Hyderabad built by a Kayasth (Ram Bagh, constructed by a Bhatnagar noble in 1802 A.D.) marked the builder's political success and integration into the nobility. The idol was a gift of the Raja of Gadwal, a tributary ruler and military leader. The Nizam attended the installation ceremony and granted a large *jagir* for the temple's support. Another early Kayasth temple was constructed after its Srivastava builder's military victory; yet another had troops garrisoned on the temple grounds and guns and gunpowder stored in its basement".

The idols of Lord Rama, Lakshmana and Sita Devi were originally made for the temple of Raja Soom Bhopal, the Samasthan of Gadwal in Mahboobnagar District. Raja Bhavani Pershad dreamt about these idols and was ordered by the Lord to bring them from the Gadwal estate for installation at Ram Bagh Temple. Consequently, these idols were presented by the Raja of Gadwal to Raja Bhavani Pershad which were ultimately installed in the temple. Raja Saheb had also built a *kund* (pond), a garden called Ram Bagh, a *Dharamshala* (guest house), wells and a big and open *mundap* (assembly hall) for the devotees). In front of the main temple of Lord Rama are made the temples of Lord Hanuman, Ramanuja Swami and in the south, those of Lord Shiva and Tulja Bhavani. The temple is provided with a Bhairo Chakra, the like of which is not found in any temple of the city. It is built by a north Indian Kayasth family and, therefore, the principal Gods and Goddesses of the Kayasthas are installed in it. The temple area is provided with a garden, a *Dharamshala* (guest house) and wells.

During the *Jatra* which lasts for about a week, the area surrounding the temple is filled with temporary shops dealing in such commodities as garlands, flowers, coconut, sweets, vermilion, turmeric, toys, etc. The congregation is so large that these shops register sales even a week after the chariot festival.

The *Pujaris* who look after the daily worship in the temple are either Telugu or Tamil Brahmins, whose ancestors had

migrated to this place long ago and who had permanently settled down in Hyderabad.

The location of Ram Bagh on the western periphery of the city near the city walls and not far from the southern bank of the river Musi and the village of Bahadurpura helped in opening out a new route to the south-west of the city in the direction of which new developments started after the construction of the Himayat Sagar dam in 1936 A.D.

Devi Bagh Temple

As the name reveals, it is mainly the temple of Goddess Tulja Bhavani, situated between Old Bridge and Mir Alam Tank. It was built by Raja Shambhu Pershad, hence the name, temple of Shambhu Pershad. There are also other temples of Lord Siva, Rama and Hanuman in the precincts of this temple. There is a big well and some rooms to provide facilities to the devotees who temporarily stay here on the occasion of the festivals. Some sections of Hindus, particularly, the Kayasthas, make it a point to visit this temple and spend some time after the marriage. It is thought to be a good omen for the couple.

During the Navaratra period (Dussehra occasion), there is a great congregation of people here.

Many temporary shops are opened for the sake of children, who visit this temple along with their parents. Besides materials meant for worship, other articles are also sold on this occasion.

Now the surroundings around the temple have developed into an industrial area where many oil mills have been established. Within a distance of a furlong or two from the temple, are established the Government Housing Colony and Nehru Zoological Park. The national highway, due to a large number of tourists visiting this park, has become a busy road. In between there is Bahadurpura colony which was formerly an Octroi checkpost of Hyderabad Municipal Corporation. Beyond the Zoo, is Mir Alam Tank, supplying drinking water to the old city. It is the oldest tank in the vicinity of the city, built by Nawab Mir Alam more than a hundred years ago. It has always been a place of recreation for the citizens of Hyderabad and there are a number of Government as well as

private guest houses providing facilities to the pleasure seekers who come on picnic to this tank. To the west of the tank is the hill on which the *Dargah* of Mir Mahmood Saheb is situated. Towards the east is a hill, known as Khawja Pahadi. On the east bank of the tank is the *Iddgah* of the Muslims who go there for prayers in huge numbers twice a year on the occasions of the Ramzan Idd and Bakrid.

Since this temple is situated on the highway to Bangalore and there have been from olden days several places of attraction near and around it, it has always attracted the attention of the citizens of Hyderabad, irrespective of caste and creed. The Hindus, out of devotion for the deity visit the temple in *Jatra* period and others visit the place in that particular period because of social, cultural amusement.

Mahankali Temple, Secunderabad

The Temple of Mahankali, built about 150 years ago is situated in the market area of Secunderabad city. It is dedicated to the Goddess Kali who represents the victory of good over evil.

It is said that this temple was constructed by a devotee, Shri Surati Appayya who had served in the British army in the early 19th century. During his stay at Ujjain, he visited a temple of Kali daily to offer his prayers for the successful completion of his work and safe return to his home. In his daily prayers, Shri Surati Appayya used to take an oath to construct a temple of Kali and perform the Puja for the rest of his life.

He successfully completed his work and returned to Secunderabad in 1815 and immediately installed a wooden idol of Kali in the place where the present temple stands and started performing Puja regularly. The temple was then called Ujjain Mahankali.

In the year 1864 A.D., a marble stone idol of Kali was brought from Ujjain and was installed in the temple, strictly according to scriptures. This beautiful idol made of white marble stone, with four hands and with four weapons in them, is seated in Padmasana, *i.e.*, in a cross-legged posture. After the death of Shri Surati Appayya, his son Swati Sanjeevayya collected donations and built the *mandapam*, etc., of the temple.

Later his son, Shri Lakshmayya also collected donations and built some shops in 1900 A.D. and the rent received from the shops was utilised for the maintenance of the temple. In the year 1914 A.D., Shri Krishnayya, son of Lakshmayya appointed a committee of elders of the locality for the appointment of a *pujari* and to supervise the maintenance of the temple. At present the income of the temple is more than Rs 5,000 per month received from the rent of the buildings owned by the temple.

The annual *Jatra* is celebrated in the month of Ashada (June-July). It is the most popular *Jatra* celebrated in the twin cities. The *Jatra* lasts for 15 days in the month of Ashada.

The celebration of the *Jatra* is divided into four parts :

(i) *Ghatothasawam* : On the first Sunday, a new pot decorated with marks of vermilion and turmeric and a bunch of neem leaves is brought to the temple in a huge procession accompanied by music from the Karbala grounds. It is called *Edurokolupu*, meaning, welcoming the Goddess to the temple. From the next morning the pot is taken in a procession continuously for 15 days from the different localities of Secunderabad city to the temple.

(ii) *Kolupu-Potaraju Bali* : After 15 days of procession, again on a Sunday, *Kolupu* is celebrated. In the past few decades there used to be an animal sacrifice in the temple. The head of a male buffalo used to be cut off with a single stroke and a person used to carry it on his head and go round the temple accompanied by many devotees. It is said that after sacrificing many buffaloes, rams, hens, etc., which were slaughtered there, blood used to flow in and around the temple. This annual sacrifice was stopped due to the persuasion of the Deccan Manava Sevak Samaj, a Social Organisation. Since then people have been offering ash-gourds in place of animals. This is called *Kushmanda Bali*, i.e., sacrifice of ash-gourd.

(iii) *Rangamu* : This is one of the most exciting items of the *Jatra*. On one of the 15 days, a woman stands in front of the Presiding deity keeping one of her legs on an unkilned pot. Soon she will be possessed by Goddess and under that spell she forecasts all the coming events of the next 12 months in the

country. To hear her annual predictions, innumerable people gather on this occasion.

(iv) *Saganamputa* : It means farewell to the ghatina. On a Monday, after 15 days, the fully decorated pot is taken out in a huge procession and at Mettugadda, the decoration over the pot will be removed. Thousands of women go to Hussain Sagar, dressed in their best sarees, keeping pots decorated with vermilion and turmeric and float lamps lit in small earthen plates in the water and return home.

Daily *puja* is performed and prasadam is distributed to devotees. Every Friday, special decoration of the deity and arrangements for special *pujas* are made by several devotees. Besides the annual *Jatra* in the month of Asviyujam (October November), Dussehra festival is celebrated for nine days with great pomp and enthusiasm by the devotees.

Thus, this festival enlivens social life and provides an opportunity to the devotees to express their devotion towards the Goddess.

The devotees of Goddess Kali have firm faith in the miraculous power of the Goddess in controlling epidemics such as small pox, chicken pox and cholera. This very firm faith in her prompts the people to celebrate "Bonalu" every year on a large scale. The various festivals held in connection with the propitiation of this Goddess are more in the nature of fairs or *Jatras*. The festivals, in fact, are observed commonly all over India, but their nomenclature differs from area to area, e.g., while in Andhra Pradesh, these deities are named Pochamma, Mysalamma, Mutyalamma, Ganganamma and Polaramma, they are called "Sheetla Ma" and "Moha Mai" in Uttar Pradesh. The fair organised there is called "Basada" like "Pongalu" or "Bonalu" in the south. "Bonam" means rice cooked along with a handful of green gram as offering to the deity.

Bonalu does not differ much from the other *Jatras* in Andhra Pradesh. Yet viewed from the magnitude and fervour with which it is observed every year in the Telangana region, one would consider it more a festival like the other local festivals, Bodemma, Bathakamma and Kamuni Punamma rather than a *Jatra*. Bonalu is a shining specimen of the artistic expression of the Telangana women folk. It is a striking

manifestation of their ingrained faith in the deity, Pochamma, in checking epidemics and evils.

The establishment of the Mahankali temple and the coming in of the railways in 1874 made Secunderabad an attractive business centre which was fully exploited by the Marwaris of Rajasthan and Komtis of south India. The Mahankali temple became the focus of this business and soon the General Bazaar and market areas of Secunderabad in proximity of Mahankali temple emerged as throbbing business centres for textile goods in the erstwhile State of Hyderabad. It has retained till today its importance as a business centre for wholesale trade in textile goods.

Shri Hanuman Temple, Khairtabad

Shri Hanuman Temple, Khairtabad is situated between Lakdi ka Pul and Niloufer Hospital. There is a regular bus service from Charminar and Kothi to Mehdipatnam *via* Lakdi ka Pul. Now it has become a busy residential area and a posh locality. The construction of two major hospitals of the city, *viz.*, Niloufer Hospital and Cancer Hospital has added to the importance of this part of the city.

Shri Hanuman Temple was constructed about 200 years ago on the northern outskirts of Hyderabad City by Shri Shiv Narayan, who had come to Hyderabad from Rajasthan.

Although originally the temple stood in rather an isolated place, yet due to its location being very near to the State Secretariat, and the availability of large open vacant land it attracted a large number of upper middle income group people to develop residential colonies around the temple such as Saifabad, Red Hills and Shantinagar. These pleasant residential localities and the specialised Cancer Hospital and Niloufer Hospital for women and children have greatly added to the importance of this temple which daily attracts a large number of devotees.

Shanker Mutt (1960 A.D.)

The linguistic and cultural transformation which the city undergoes due to political changes is strongly reflected in the new residential areas and new religious institutions. The

construction of Shanker Mutt Temple is a good example of this transformation.

With the formation of the State of Andhra Pradesh, an unilingual Telugu speaking State, large number of Telugu speaking people from outside Telangana moved into the capital city and established their residential colonies in different parts of the city. Consequently, a large number of Telugu speaking residential clusters emerged. One such cluster developed in Nallakunta, New Nallakunta and Vidyanagar. These migrants attracted their own social and religious institutions to satisfy their social and religious needs. The Shanker Mutt temple in Nallakunta constructed by the Sringeri Mutt is a good example of the invasion of a new religious institution belonging to the politically dominant migrant community, moving in to satisfy the spiritual needs of that community.

The Shanker Mutt temple was completed in 1960 A.D. It is located on the main University Road in Nallakunta. It is built on a 3-acre plot (donated by Raja Venkata Rao Lingekar) in a congested residential area. The temple is constructed in south Indian style. The two side temples have the idols of Goddess Shardamma and Adi Shankaracharya. The temple is under the management of the Sringeri Mutt. A majority of the devotees visiting this temple are local, and daily about 200-300 devotees go there in the morning hours between 8 and 11 A.M. and in the evening between 6 and 8 P.M.

The temple is annually visited by the Shankaracharya of Sringeri when hundreds of devotees from all parts of the town congregate at the temple to pay their respects and to receive blessings from him. Temple authorities also organise two to three other special prayer meetings, one each on the occasion of Navaratri, Shivaratari and for Shanker Jayanti when hundreds of devotees assemble to have a darshan (view/sight) of Goddess Shardamma and Adi Shankaracharya, whose idols are installed in these temples. This temple, within a short span of time has become so prominent that the whole locality where it is located derives its name from the temple.

Shri Venkateshwara Temple, Hyderabad (1976 A.D.)

Shri Venkateshwara Temple is a recent but very notable addition to the temples of Hyderabad. This elegant temple built in immaculately white marble is situated on top of a granite hill, rising 230 feet above the ground level, overlooking the State Secretariat and the Hussain Sagar Lake of the twin cities of Hyderabad and Secunderabad to the north and the historic Fateh Maidan, now called the Lal Bahadur Shastri Stadium to the south. It is constructed by the Hindustan Charity Trust which has developed cultural centres in other cities of India as well such as, in New Delhi, Brindavan and Bhopal. This Trust is headed by Shri H.H. Birla, a noted industrialist and philanthropist. The temple was completed in 1976 A.D. and it was opened for public worship and tourists on 13th February, 1976 A.D. when it was formally inaugurated by His Holiness Sriman Narayan Ramanuja Aiyar Swamy who is a Vaishnava.

Historically and culturally, the hillock with two humps of granitic rocks, on which the domes, the Naubat Pahad and Kala Pahad are found is of utmost significance. Rising from the Fateh Maidan (Victory Ground), this rocky prominence is about 300 feet above ground level and 1919 feet above sea level. About 400 years ago, Sultan Muhammad Quli Qutb Shah, the founder of Hyderabad City, used it as a royal resort.

The temple stands at an elevation of 230 feet from the ground level and can be reached by a flight of steps, both from the direction of the Gopi Hotel lane, a by-lane of the main road leading to the Secretariat and Adarsh Nagar, a posh colony situated to the north-west of the Ritz Hotel. There is also an excellent motorable road to the temple from Adarsh Nagar. Some of the important buildings situated near the temple are the Legislative Assembly, All India Radio, Ravindra Bharathi, Kala Bhavan, Reserve Bank of India, A.G.'s Office, Secretariat, L.I.C. Office, Kamath Hotel and not too far is Nampally Railway Station (broad gauge railway line). The construction work of the temple was started in 1969 A. D. and 85 lakhs of rupees have been spent

so far. More than Rs 25 lakh were paid to the labourers by way of their daily wages.

The main features of the temple are that about one thousand tonnes of marble brought all the way from Makrana in Rajasthan, costing Rs. 50 lakh have been used in the construction of the temple, some of the workmen who took part in the construction are believed to be the descendants of those who had participated in the construction of the famous Taj Mahal at Agra. But the idols have been made by South Indian sculptors.

The magnificent architecture of the temple is symbolic of prominent styles prevalent in India while the main temple is of the Khajuraho, Budha-Gaya and Alampur style, the Rajagopuram and Garudalaya are of south Indian style. The height of the main statue of the deity, Shri Venkateshwara is 9' 6" which is made of polished granitic stone brought from Phirangipuram in Guntur district of Andhra Pradesh and weighs 8 tonnes.

As one enters the temple, he is greeted by two dwarpalakas (doorkeepers). In the main temple to the right are carved in relief on marble, the figures of the Saraswathi, Lakshmi and Parvathi and to the left the divine Trinity—Brahma, Vishnu and Siva. Facing the main deity are the carved figures of Radha, Krishna and Rama, Lakshmana and Sita. It is proposed to have the carvings of Dassavatharas (Ten incarnations of God) all round the temple. On either side of the steps stand elephants made of marble.

One of the outstanding features of the entire construction is that every thing has been done with the viewpoint of aesthetics and cleanliness. The plan was finalised under the advice of Messrs Ballaredie Thomson and Mathews, architects, Calcutta, after studying the temple architecture in various parts of the country. Another important feature of the temple is that, as far as possible, the rocks have been preserved in their natural setting. It is planned to lay a rock garden all around the temple to enhance the beauty of the spot.

Kala Pahad, on which the temple is constructed and where the temple extends to a spacious area of over 13 acres, is adjacent to the historic and more famous hill called Naubat

Pahad. The fifth Golconda king and the founder of the city of Hyderabad, Mohammad Quli Qutb Shah used Naubat Pahad as a royal resort. On the top of the hill there was a small garden and some buildings, but now nothing remains. According to the legend, in the Qutb Shahi and later periods, the Moghul *farmans* from Delhi used to be proclaimed by heralds from this rock to the beat of *naqqara* and drum, hence the name 'Naubat Pahad', a name that has been used ever since.

Shri Venkateshwara temple along with Naubat Pahad has become a major cultural centre of the twin cities. With the completion of its library and its cultural museum it will soon assume importance as a national cultural centre.

It has become a major pilgrim and tourist spot in the twin cities. Every working day about eight thousand pilgrims and tourists visit the temple. On holidays the number swells to about 12 thousand. Although a religious building, the temple is open to all persons, irrespective of their religion, race, caste, etc., and is encouraging a cosmopolitan outlook by associating even non-Hindus on the temple management committee.

Jain Temples

Though the Jain community forms a small percentage of the population of Hyderabad City, it has very much influenced the cultural, social and economic pattern of our society. In our society where violence and disharmony have become common features, Lord Mahavira's message of *Ahimsa* (non-violence) and truth needs wide propagation and practice for the immediate solution of many intricate problems which are the result of hatred, jealousy and rivalry in the present-day society.

The Jains, the followers of Lord Mahavira, otherwise known as Jina are mostly businessmen. According to them, business is the only profession which does no harm to any living being let it be man or animal. The Jains are known for their philanthropy and charity. They live in harmony with their Hindu brethren as well as with people of other faiths. Thus, a brief account of their temples will not be out of place here.

There are about twelve temples of Jains, including both Svetambaras and Digambaras, out of which nine temples are

in Hyderabad, five of which are Svetambaras and the rest Digambaras (Fig. 5.1).

The five temples of the Svetambaras are situated in Sultan Bazaar, Begum Bazaar, Charkaman, Karwan and 'Dada Wadi', which is also in Karwan.

A brief account of each temple is given below :

The Sultan Bazaar temple is about 125 years old. It was built by Shri Padmasu Nainsu Dadha, who was a resident of Ajmer. It is a Svetambara Temple. When Shri Padmasu Nainsu Dadha left Hyderabad, he passed on the administration of the temple to Dewan Bahadur Seth Thanmul Luniya. The temple is now very well looked after by a committee formed by Seth Dewan Bahadur. At the time of the construction, it was a small temple but now it is a three-storeyed building. The renovation of the temple started in 1963 A.D. and was completed in 1969.

In the beginning, the main idol was that of 'Mulnayak Ji' who was Bhagwan Shri Parshwanath, the 23rd Thirthankara of the Jains. After the renovation work, it has become one of the biggest temples of the Jains in the city with Mulnayak Ji as Ajitnath Bhagwan, the 2nd Thirthankara of the Jains. Adjoining the temple there is a place where Jain saints stay and preach. Near the temple there is a small population of Jains who are mostly engaged in the cloth business.

The Begum Bazaar Jain Temple is about 200 years old. Near this temple is situated a Digambara Jain Temple also. In Begum Bazaar there are many Jains who deal in various kinds of business. They are, as a matter of fact, general merchants.

The Charminar Temple near Gulzar Houze is a Svetambara temple which is more than 100 years old. Near this temple there are Jains dealing in pearls and cloth business.

The Karwan Temple which is said to be the oldest of the Jain temples in the twin cities is more than 250 years old. Once this area was predominantly inhabited by Oswals, a subsect among Svetambara Jains. Hence, this lane is called 'Oswal Lane'. Still there are many Jains living in this area.

The Dada Wadi near Karwan is about 150 years old. This temple has a very spacious area and a garden for conducting functions and programmes of the Jains. A small population of Jains is found adjacent to this area.

The other two temples are those of Digambaras situated at Kesar Bagh and near Chaderghat respectively. There are beautiful gardens attached to these temples for conducting meetings and prayers. The Jains inhabiting these localities look after the management of these temples.

Secunderabad has two temples of Svetambaras. The older temple is at Kanchan Bazaar near James Street. The other temple is situated near the Clock Tower of Secunderabad. These two temples have a small cluster of population around them.

Every temple has an income of its own. In all these temples no *Pujari* is appointed, as every Jain is allowed to perform worship. Regular *puja* takes place only after sunrise, though there are no restrictions to perform *puja* at any time before sunset. Irrespective of one's economic and social status any Jain can perform *abhisheka* and *puja* in the morning for the first time and all those who come later can join him/her in the worship.

In conclusion, it may be pointed out that every Jain temple in the twin cities of Hyderabad Secunderabad has acted as a nucleus for the settlement of the Marwadi Community which has migrated to Hyderabad from the Marwar region of Rajasthan.

CHURCHES IN THE TWIN CITIES OF HYDERABAD AND SECUNDERABAD

The Christians constitute a significant minority in the twin cities even though their total number forms only a small percentage of the population.. Among the Christians, the Roman Catholics are larger in number than the Protestants including all denominations. The Christian population of the twin cities has significantly clustered around the churches which are concentrated in certain localities. It is in these localities that besides churches there are Convents and Grammar Schools

run and maintained by Christian organizations and churches (Fig. 5.1).

A brief account of the churches and their locational importance in their respective areas will highlight the aforesaid points.

CATHOLIC CHURCHES

St. Joseph Cathedral

This is a Catholic Church located in the Gunfoundry area of Hyderabad close to the State Bank of Hyderabad. It was constructed in 1860 A.D. It is large enough to accommodate about 500 persons at a time for prayers. Close to it is the Rosary Convent for girls. All Saints High School and Little Flower School for boys are located in close proximity to each other around Abid Road.

Our Lady of Sorrows Chapel, Jahannuma

This is supposed to be the oldest church in the twin cities of Hyderabad and Secunderabad constructed about 400 years ago.

It is said that during the period of the Qutb Shahi rulers of Golconda, there was a church by name, "Golconda Mission". Later in the earlier part of the foundation of Hyderabad City (1591 A.D.) when the population was spreading from Golconda to the new city, the above Christian Mission founded a new church near Jahannuma which was housed in a small room made of country tiles. The exact date and year of the construction of this church is not known, however, the construction of the out-houses was completed in 1231 A.H. (1815 A.D.). The church does not exist now. The surrounding area is now occupied by St. Mark's Boy's Town, and a new church has been constructed recently. There is a big cemetery near the Church,

Our Lady of Health Church, Khairtabad

This church is popularly known as "Our Lady of Khairtabad" (Arogya Mata). It serves as a source of solace to many devotees who come to the Heavenly Mother to get relief

from ailments. This is just like the Church of Velankanni in Tamil Nadu, which is situated on the shore of the Bay of Bengal at Velankanni village attracting unprecedented crowds. It is called the "Lourdes of India".

The Old Church of Khairtabad as it is called, is exactly situated near Mahavir Jain Hospital in Chintal Basti Saifabad area on the bus route to Masab Tank and Mehdipatnam. It was constructed in 1905 A.D. but due to increase in the number of devotees from year to year, the foundation stone for the new church nearby was laid by H.E.H., the Nizam-VII, Nawab Mir Osman Ali Khan Bahadur on 27th December 1954 A.D. It attained wide popularity and prominence after its completion in 1959 A.D. The Nizam was very much attracted towards St. Mary. He wrote many poems in Urdu and Persian on the birth of Jesus Christ and presented chandeliers, two big paintings and four fans to the church. Some times he used to visit the church and attend Christian Services and used to say:

"We should respect the feelings of the people of other faiths and should not despise other religions. To us, our faith and to them their faith."

The sixty-five year old statue was brought from Italy when the small old chapel near the new shrine to its right was completed in 1904 A.D.

The new church completed in 1959 A.D. has architectural beauty and uniqueness of being the first octagonal church in India. It has a novel design thought over by Rev. Father Xavier Roch, the Parish priest of Hyderabad. The building of the shrine was entrusted to Brother Giovanni, a renowned Italian architect from Vijayawada who had to his credit, among other architectural feats, the magnificent constructions of Andhra Loyala College at Gundala and St. John's Regional Seminary at Hyderabad. The church is unique in its own way because its main altar is right at its geometrical centre, which helps devotees facing the altar from all sides in taking active participation in the mass or worship. Eighty feet in diameter, the shrine is amazingly crested by a forty-seven feet high octagonal dome that rises right along the central altar.

On either side in front are two forty feet high towers, also octagonal that invest the shrine with an imposing look. All round upstairs, is a balcony which to a large extent solves the problem of accommodation for the congregation, specially on the feast day.

At the end opposite the main entrance into the shrine is an elevated altar under a high arch where the beautiful and serene looking statue of the Blessed Virgin Mother with the child Jesus in her arms is enthroned. The affectionate people have named her:

“Our Lady of ‘airtabad”.

September is the day of commemoration of the Blessed Virgin, when millions of devotees the world over, irrespective of caste, creed and religion turn to the Heavenly Mother for help in distress. The devotees mostly include the infirm, the disabled and the afflicted.

The period from 29th August to 8th September is called the period of the feast which starts with the hoisting of a Marian Flag on the 29th August. One notable feature of the feast is the appearance of many men and women in saffron clothes worn as a mark of humility and renunciation—a thing done at no other Christian feast in this region.

Apart from the multitude of Catholics, many Muslims, Parsis and Hindus pay their homage to Our Lady of Health at Khairtabad.

There is a great cluster of Christian population around and near this church, living in the Chintal Basti area, in the rear part of the new Mahavir Hospital and also surrounding the old Saifabad barracks.

The other Catholic churches found in Hyderabad and Secunderabad cities are:

- (1) St. Francis Xavier, Bolarum, built in 1918 A.D.
- (2) St. John Mary Vianney, Bhoiguda, built in 1937 A.D.
- (3) Sacred Heart Church, Lalaguda, old one built in 1926 A.D. and the new one built in 1956 A.D.
- (4) St. Mary's Church, Secunderabad, built in 1847 A.D.

- (5) St. Patrick's Garrison, Tirumalgherry, Secunderabad, built in 1910 A.D.
- (6) Holy Family Church, Tirumalgherry, Secunderabad, built in 1890 A.D.
- (7) St. Thomas Chapel at Chandrayangutta, built in 1910 A.D.
- (8) St. Francis Xavier Band Lines Chapel, Hyderabad, built in 1910 A.D.
- (9) St. Thomas Chapel, Sultan Bazaar, Hyderabad, built in 1840 A.D.
- (10) St. Anthony's Chapel, Secunderabad, built in 1775 A.D. and remodelled in 1956 A.D.

The churches run two degree colleges, seven high schools, one training school and two technical industrial schools in the twin cities.

They also run orphanages for boys, two orphanages for girls, one Home for the aged and one Home for the disabled.

PROTESTANT CHURCHES IN THE TWIN CITIES

St. George's Church

This Church which is magnificent, stands on a prominent site at Abids. At the time of its construction it was almost on the periphery of the inhabited area of Chaderghat. The Nizam of Hyderabad, Nawab Afzaluddoula Bahadur (1857-69 A.D.) on the recommendation of the British Resident, Sir George Yule gifted a plot of land adjacent to the school called, 'St. George's School'. The construction of the building of the church was commenced in 1865 A.D. during the period of the Residency of Sir George Yule. This Church was meant for the Protestants of the Church of England. It was completed in 1867 A.D. There being then no public place of worship in Chaderghat, officials at the Residency headed a subscription list with a most liberal donation which was followed by subscriptions from other members of the Church of England, amounting to the equivalent of one month's income from each. The British Resident also set a precedent by

donating one month's salary towards its construction which was followed by a gift of two thousand rupees from Sir Salar Jung-I.

The Church can accommodate about 500 persons. Adjoining St. George's Church is an old cemetery which contains the monuments of many old residents of Chaderghat, one of the most noteworthy being the celebrated William Palmer or "King Palmer", as he used to be styled in his day. He founded and promoted the Palmer Banking House. Mr. Palmer established his home in Hyderabad in 1814 A.D. and shortly afterwards offered to relieve the Nizam's Government of the financial burden of keeping up the contingent forces to preserve the peace of India during the Pindari War by loaning two and a half lakhs a month for two years at the rate of 18 per cent from his company which was called "Palmer and Company": This happened during the Prime Ministership of Raja Chandulal. The Marquis of Hastings was the Governor-General of India at that time.

Mr. Palmer had been a resident of Hyderabad for nearly 70 years, where he was prominently known and his memory requires no record. His name is always associated with the progress of Hyderabad.

Mr. Palmer's intimate partner in the above financial transaction was Sir William Rumbold, who died in 1833 A.D. His mansion was situated to the east of St. George's Church and was called Rumbold's Kothi. The building was later on used as "Nizam College", which subsequently shifted to the present place called Asad Bagh, a palace of Nawab Fakhru Mulk Bahadur. Quite opposite to Rumbold Kothi and about a furlong from the St. George's Church is King Kothi, a palace belonging to H.E.H. the Nizam-VII, Nawab Mir Osman Ali Khan Bahadur. To the north of King Kothi, situated on a high ground was the residence of Major Percy Gough, the Military Secretary to the Nizam's Government, from where a fine view of Secunderabad and the surrounding country could be obtained. Close by is the cemetery, gracefully shaded by trees and divided into two portions, one for the internment of the Protestants, the other for the Roman Catholics.

The St. George's Grammar School is attached to the Church and was the first English Medium Church School

established in 1830 A.D. in the erstwhile State of Hyderabad. In 1842 A.D. it was shifted to its present site at Chaderghat which was erected from the funds, chiefly provided by H.H. the Nizam's Government. In 1860 A.D. the school was divided into two divisions, one for the boys and the other for girls, and its designation changed from the "Hyderabad Residency School" to the "Chudderghat Protestant School". In the year 1875 A.D., on the appointment of the Resident Chaplain at Chudderghat as the incumbent of St. George's Church the management of the school was assumed by the Church vestry and the boys and girls divisions were named respectively, "St. George's Grammar School" and "St. George's Girls Seminary". These two institutions were brought under the Bengal Code for European Schools in 1885 A.D. and in 1891 A.D. they were amalgamated under one name:

"The St. Georges' Grammar School."

But the boys and girls division continued to work separately. Both the divisions of the school were remarkably successful since their reorganisation in 1885 A.D. due to the efforts of and interest taken by the managing committee which was composed of five gentlemen who were all members of the Church of England and who were elected annually by the votes of the subscribers to the school. Non-European children were admitted in each division to the extent of 25 per cent of the total number of pupils. The strength of the school at the end of 1896 A.D. was 98 boys and 114 girls.

From 1918 A.D. after the 1st World War, the Australian Christian Missionary Seminary managed the schools under agreements made by the British Residents on behalf of the domiciled European and Anglo-Indian community. Agreements were signed in 1918 A.D., 1933 A.D., 1941 A.D., and 1946 A.D. At the time of Independence in 1947 A.D., the British Government handed over the Church and School properties to the Government of India, who, in turn, asked the Church of South India to look after the properties. Now the school committee is the overall controlling authority.

Methodist Church

The Methodist Church situated on Sarojini Devi Road, Secunderabad was founded by Rev. Old Ham, an American Missionary, in 1822 A.D. The other Methodist Church is situated on Chapel Road, a hundred yards from the State Bank of Hyderabad, Gunfoundry, and a new building has been constructed around 1970 A.D. besides the old church to commemorate the Centenary. There are many Christians living in these areas.

The Methodist Boys' School at Abids, adjacent to the Taj Mahal Hotel on the King Kothi Road and Stanley Girls' School near the State Bank of Hyderabad, Gunfoundry are run by these Churches. The Methodist Boys' School has a strength of over 3,000 students and the Stanley Girls' School, which has recently started a Junior College for Arts, Commerce and Science students has a strength of more than 2,000 students. It is known for its high standard of teaching. The Chitamber Hall in Stanley is known for organising academic and cultural activities in the city.

St. Thomas Church (S.P.G.), Secunderabad

This Church is located near the Secunderabad Railway Station on the road leading to Gandhi Hospital (formerly known as King Edward Memorial Hospital). The Church was established around 1852 A.D., and is one of the biggest parishes in the diocese in Secunderabad.

The creation of this Church was necessitated by the influx of Tamil speaking Christians into Secunderabad because of the East India Company forces being garrisoned here. This led to the formation of a mission in the year 1841 A.D., which became the nucleus for missionary work in the Deccan. The creation of a separate church building for the Tamil and Telugu speaking members of the Christian community was but a natural corollary. The major part of the building materials were donated by military authorities, while the equipment used in the communion service came from generous persons across the seas. The Church grew in strength and flourished under the able guidance of the people in charge of the missionary services.

Between 1860-61 A.D., a split occurred in the congregation—a new group was formed professing faith in the Church of Scotland type of worship. But a few years later due to the generosity of the Nizam's Government, a beautiful little church rose upon a site in Chaderghat. The Late Sir Salar Jung-I gladly financed a part of the expenditure in connection with its erection. Between 1852 A.D. and 1869 A.D. Sundays at St. Thomas Church were real festive occasions when the congregation of the churches at Chaderghat, Bolarum and Tirumalgherry wended their way *en masse* to celebrate communion at St. Thomas.

The Church's activities in the field of education were accelerated between 1927 A.D. and 1932 A.D. during the time of Rev. S. Daniel. The Church witnessed with pride the St. Thomas Middle School acquiring the status of a High School and vast improvements were effected in the S.P.G. boarding and orphanage. The present Mothers' Union Hall was solely the product of Rev. Daniels' ingenuity. It is here that on the first day of every month they hold communion service and on Friday evening they meet for prayers. A group of the devoted mothers keep visiting the bereaved and the sick. This association was affiliated to the women's fellowship of C.S.I. (Church of South India). The pressing demand for a new school building in Tirumalgherry was easily satisfied while a new block was added to the girls' school.

St. Thomas Church's auxiliary activities require special mention. In the field of education, three primary schools at Tirumalgherry, Ammuguda and Bolarum, one Middle School and one High School in Secunderabad catering predominantly to the children coming from low income group families is the major concern of this Church. The Children's Mission and the Mothers' Union serve to strengthen common bonds of fellowship. The Youth Work Committee and Social Service League are the latest off-shoots of the main trunk.

That this Church served the poor is evident from the clustering of low income group residences in the vicinity of this Church near the railway station.

THE PARSIS AND THEIR TEMPLES

Before we give an account of the Fire Temples of the Parsis in Hyderabad, it is worthwhile to write in brief about the history, origin, migration and settlement of this community in India as a whole and Hyderabad in particular. It is also desirable to say something about their heritage, traditions and mode of living. Although small in number, they have, while maintaining their identity, enriched the community in which they live and have contributed a good deal towards the social and economic prosperity of the country. Almost in every walk of life—social, political and economic—this community has played a very important role.

Parsi is from the word "*Paras*" or "*Faras*", otherwise known as Iran, for which the word "*Persia*" was used till recently. The date of the arrival of the Parsis from Iran to India is lost in antiquity, however, the popular conception is that they arrived here in the 8th century A.D. and took shelter on the coast of Gujarat. They set out from their homeland with their Fire in their hand and Faith in their God. India proved not only an asylum for them but also a hospitable country where they slowly and gradually adopted the Indian customs and manners and were assimilated into Indian culture. They adopted the Gujarati costume *dagla-fanta* and Gujarati *Sari-Choli* and Gujarati became their mother tongue, and even their sacred book "*Avesta*" was written in the Gujarati script. They adopted several Indian customs like the thread ceremony known as *Naojote* and the marriage ceremony, which is performed in a very Indianised way like the Gujarati Hindus.

There are only a few families still living in Persia and are recognised as a minority there. They are known there as "*Zaradoshtis*", the followers of the religion of *Zaradosht*.

Fire is venerated by them. The first "*Atish-Behram*" in India came about 1,000 years ago and reached *Udavada* in Gujarat in 1742 A.D., where it still burns. The ancient village of the Parsis are mostly found in Gujarat. In *Sajan*, a port town in Gujarat, a tower marks the spot where they had first landed.

From various parts of Gujarat they migrated to Bombay in the 18th century and by 1961 A.D., 70 per cent of all Parsis in

India were settled in Bombay. Several families like the Tatas, Petits, Godrej, Wadias, Mehtas, etc., became business magnates, bankers, ship-builders, manufacturers, factory-owners, mill owners, etc.

The Parsis made a significant contribution to the economy of the country in the 18th and the early 19th centuries. The foundation of the ship building industry was laid by the Wadias, who managed the Bombay Dockyard for 150 years beginning in 1735 A.D. They were also the first to start a modern steel mill in India. Money lending and banking was another forte of the Parsis. They played an important role in establishing the modern banking industry including the Central Bank of India.

“What has given the Parsi a special place in the hearts of his fellow Indians is not the individual contribution of a Dadabhoj Naoroji or a Homi Bhabha, but the qualities of honesty, charity, generosity, neighbourliness and a dedication to principles which the community displays as a whole.”

Parsis first settled down in the old Hyderabad State during the reign of Nawab Sikandar Jah Bahadur, Nizam-III. They came here mainly for the purpose of business. Most of the Parsis, settled down in Secunderabad, due to the establishment of British Residency and its offices in Secunderabad and cantonment area. It is said that some prominent and wealthy Parsis like Viccaji Meherji and Pestonji-Meherji migrated from Gujarat to Hyderabad and carried on banking and cotton business. The elder brother Viccaji had his Banking House in Kothi, built by him on Residency Road, later purchased by Narsing Girji, and afterwards occupied by Raja Partap Girji, known as ‘Pratapgir Kothi’, and now housing the E.N.T. Hospital. Pestonji’s Banking House was on Abid Road, later purchased by Mohsin-ul-Mulk and known as “Mohsin-ul-Mulk Kothi”, and now housing the Three Aces Hotel (Formerly Viccaji’s Hotel). Pestonji was also the “*Bakhshi*” or “Pay Master”, of the Hyderabad contingent in lieu of which he was granted the monopoly of striking coins in Marhatwada district of the Nizam’s Dominions known as “Peston Shahi Sikka.”

Whatever may be the reason for their coming over to the cities of Hyderabad and Secunderabad, the Parsi community flourished and prospered during the Nizam’s periods. The

well-to-do Parsis took great interest in establishing the Fire Temples in the twin cities of Hyderabad and Secunderabad.

After settling down in Hyderabad/Secunderabad, Viccaji built the "*Agiary*" (Fire Temple) at Secunderabad in 1847 A.D. now on Mahatma Gandhi Road and a "*Dukhma*" (Tower of Silence) in Bansilalpet, for the disposal of the dead. He also built many pilgrims, houses, choultries, wells, roads, etc., in Aurangabad, Nanded and Parbhani districts in the first half of the 19th century (Fig. 5.1).

On 29th August every year, Shahenshai New Year festival is celebrated at the Secunderabad Fire Temple, when many Parsis congregate and perform prayer in the morning. After prayer, charity is given to the poor. Every year, on 4th September, Lord Zarathushtra's birthday called 'Khurdad Salgah' is celebrated. Special prayer is performed on this day in praise of their religious leader. The third festival is called Jamshed-i-Nauroz or Fasli New Year. In the month of May, Sacred Fire ceremony is held for one day when special prayers are said both in the morning and the evening when about 800 Parsis participate in this festival. Those attending this prayer are fed afterwards.

The next prominent family was that of the Chenais who built the Hyderabad Agiary on Tilak Road in the early 20th century and another on Mahatma Gandhi Road, Secunderabad. The Fire Temple on the Tilak Road is called Bai Manikbai Nauseranwanji Chenoy Fire Temple. It is situated opposite the Law College of Osmania University.

The Chenais also built a *Dukhma* (Tower of Silence) at Zamistanpur, Musheerabad in 1924 A.D. The land was given freely by the Late Nizam. The dead bodies of the Parsis of Hyderabad are disposed off at this Tower. The Parsis' *Anjuman* looks after its management.

The Piroji Bai Hall and Jamsheed Hall were built by the Chenai family near Paradise Talkies in Secunderabad. Further, the Parsi Anjuman, on Mahatma Gandhi Road was also opened by the Chenai family, and blocks and flats were constructed in the premises of the Agiary at Secunderabad for the residence of the poor Parsis.

The other three Parsi colonies in Hyderabad are those situated at (i) Gunfoundry known as "Sohrab Manzil" after Sohrab

Nawaz Jung, (ii) Near Fateh Maidan known as "Shapur Bagh" after Shahpurji Ookerji, and (iii) in the premises of the Hyderabad Ajiary on Tilak Road. The Theosophical Society Hall on Hanuman Tekdi Road was built by Pestonji Moos, a well-known theosophist of old Hyderabad.

Parsis of Hyderabad were mostly in the service of the Nizam's Government working in different departments like Revenue, P.W.D., Police and Medicine. To name a few, Faridoon-ul-Mulk, Sohrab Nawaz Jung, Burzo Jung, Rustam Jung, Sohrabji Wachha, Shahpurji Jivanji, Dastur Rustamji, Dastur Asaji, Darab Jung, Kaoosji Dada Bhai, Maneck-Shah Dinshah, etc. A prominent Parsi physician in the Nizam's Medical Service was Dr. Rustamji Dada Bhai who was a member of the famous Hyderabad Chloroform Commission which had established the use of Choloform in the then Medical World. He was the first regular Superintendent of the Afzal Gunj Hospital and accompanied Sir Salar Jung-I to England in 1874 A.D. He was awarded the title "*Mohsin-ul-Hukama, Rustam Jung*" and the building now used by Allwyn Metal Works, opposite State Bank of Hyderabad, Gunfoundry, was his residence.

The Parsis also served in the Nizam's P.W.D. service as Chief Engineers, Superintending Engineers, Executive Engineers and Assistant Engineers and also in the Education, Customs, Mint departments.

One Parsi gentleman reached the highest position during Nizams-VI period. He was Faridoonji Jamshedji. During the reign of Asaf Jah-VII, he became the Prime Minister of the newly established *Babe Hukumat* (Cabinet). He was granted the titles of Faridoon Jung, Faridoon-ud-Doula and Faridoon-ul-Mulk. His residence was next to Shahpur Wadi, where the present L.I.C. building opposite the Secretariat stands.

The last noted figure among Parsis in old Hyderabad was Khan Bahadur C.B. Taraporewalla, who was the Financial Adviser to the Late Nizam, Asaf Jah-VII. He died in 1967 A.D.

A large section of the Parsi community lives within the Fire Temple areas. The rich members of the Parsi community have also built their houses clustered around these temples. They have become a part of the Deccani culture of Hyderabad and have considerably enriched it by their own contribution.

GURUDWARAS OF THE SIKH COMMUNITY

The origin of the gurudwaras of the Sikhs in the twin cities of Hyderabad and Secunderabad is closely associated with the arrival of the Sikhs in the erstwhile State of Hyderabad during the period of Nizam-III, Nawab Sikandar Jah Bahadur (1803-29 A.D.).

Before the Indian Mutiny of 1857 A.D., Hyderabad was known for the domination of three communities who were employed in the Nizam's army, viz., Arabs, Rohillas and Pathans. They had become very unruly and those who were originally employed to facilitate the collection of revenue and taxes had now become the greatest hindrance. To get over this, Maharaja Chandulal with the approval of the ruler wrote a letter to Maharaja Ranjit Singh of Punjab for necessary help. The letter was delivered to the Maharaja through Darwesh Muhammad Khan. Accordingly, about fourteen thousand Sikh soldiers were despatched to Hyderabad by the Maharaja who also agreed to pay their salary from the treasury of the Punjab State.

In order to avoid any clash between the Sikhs and the Arabs in future, the Nizam removed the Sikh regiment from the city and posted them out of the city. Later on, the Sikh regiment was reorganised into three divisions and each of the division was posted at Bahadurpura, Uppuguda and Gowliguda respectively which were known as Sikh *Chawnis*. Among these *Chawnis*, Bahadurpura Sikh *Chawni* was the biggest and most of the Sikh soldiers used to congregate there on the occasion of festivals. The Nizam allotted a piece of land outside the city between Kishan Bagh and Ram Bagh near Mir Alam Tank for performing religious functions. This place was known in the beginning as, "Ram Bagh Kishan Bagh Chawni" (Anantgiri), but now it is popularly called "Barum Bala Govindnagar" or Bahadurpura Gurudwara. It is said that at one time there were 12 gurudwaras at Bahadurpura, but now there is only one. There are many Sikhs living around this area. The Sikhs of the city take their procession to this gurudwara from the Central Gurudwara of Gowliguda on the occasion of Holy and Dussehra festivals, (Fig. 5. 1).

Once, when Sir Salar Jung-I was on inspection to see the arrangements of the Sikh regiment at Residency he found that the Sikh soldiers were not present at Mukhtarpura (the present Gowliguda Police Station). On enquiry he was informed that they had gone to Bahadurpura (Govindnagar) to attend the celebrations of Guru Govind Singh Ji's birthday. On returning from his round Salar Jung-I passed order for the construction of a gurudwara at Mukhtarpura so that they could perform their military as well as religious duties at the same place, Mukhtarpura, instead of going to Bahadurpura. In the beginning this Gurudwara was in a small room covered with country tiles. The present building of the Gurudwara was constructed in 1926 A.D. It is called Central Gurudwara Gowliguda (Badanaka gurudwara) or the Gurudwara of Maharaja Ranjit Singh Ji's army (Fouji-oan-ka-Gurudwara). The largest population of the Sikhs is found around this Gurudwara and they are mostly employed in Government service. Beneath the Gurudwara, there is a reading room and a library which is called 'Khalsa Library'. It is open to all, irrespective of caste or creed.

Another gurudwara is situated in Uppuguda near Falaknuma railway station. It is said to be one of the oldest gurudwaras built during the reign of Nawab Nasiruddoula Bahadur, Nizam-IV (1829-57 A.D.). Near this gurudwara there is a small Sikh population.

The Petla Burj Charmahal Gurudwara situated near Petla Burj was constructed in 1332 A.H. (1912 A.D.) and was inaugurated by the then *Kotwal* (Police Commissioner), Raja Bahadur Venkat Rama Reddy. During the above period a special Sikh battallion was formed in the Police Department. Since in this area there was no proper place for the Sikhs for the performance of worship and other religious functions, the Late Raja Saheb and the Deputy Commissioner of Police, Sultan Yawar Jung allocated a piece of land near Petla Burj for the construction of a gurudwara. It is also known as "Police Gurudwara". Around this Gurudwara many settlements of the Sikhs are found.

The fifth gurudwara is that of Ameerpet locality near Ameerpet cross-roads. It was constructed in 1348 Fasi (1938 A.D.), by the subscriptions and donations of the Sikhs and Muslim nobles of Hyderabad. Nawab Raees Yar Jung Bahadur

donated a piece of land and Rs. 300 for the establishment of a gurudwara here because prior to 1938 A.D. and before the founding of this gurudwara, the Sikh soldiers deputed at the Nawab's palace had to cover a long distance to go either to Gowliguda or Charmahal Gurudwara for performing their religious functions. In the beginning it was a religious school but afterwards it became a gurudwara. There is a cluster of Sikh population around it. They celebrate the birthday of Khalsa Saheb (Baisakhi) on a grand scale.

Osman Shahi Gurudwara is the sixth, situated in Mahboobpura Osman Shahi locality or Akbar Jah Bazaar behind Shanker Sher Hotel. It is called Sri Guru Singh Sabha. It was built in 1961 A.D. by the Punjabi Brothers' Association. All important religious functions of Sikh community are performed here but no procession is taken out on the occasion of Holi and Dussehra. However, there is langer, *i.e.*, poor feeding on all important occasions. There is a Sikh population around this area. The busy Afzal Gunj bus stand and city taxi stand are nearby and all other amenities are found here which help the inhabitants of this area to run good business.

A gurudwara was established near St. Mary's School, Secunderabad Station Road, known as "Sikh Gurudwara Secunderabad". Before its construction, the Gurudwara was near Jheera Compound, Rashtrapati Road. A small population of Sikhs is found near Secunderabad Station Road who are mostly businessmen.

The Seethaphalmandi Gurudwara was opened by the Shri Guru Singh Sabha at Seethaphalmandi. It runs an English Medium Primary School. Every year the Martyr's Day of Guru Tegh Bahadur Ji is celebrated here which is attended by many Sikhs.

The Kalghidhar-Nivas Gurudwara or the Gurudwara of Transport people was established in 1972 A.D. near Gosha Mahal Stadium to facilitate the Sikhs working in Transport Service in this area. The credit for establishing this Gurudwara goes to Sant Baba Bahadur Singh Ji.

A few years ago two other gurudwaras were founded at Balanagar and Amberpet called 'Gurudwara Saheb Balanagar' and 'Gurudwara Saheb Amberpet'. It was to facilitate the Sikhs living in these localities to carry on their functions on important occasions.

Lastly, in 1977 A.D., a gurudwara for the Sikhs living in Yousufguda was established at Rahmatnagar.

SOCIAL INSTITUTIONS

The multi functional social institutions of Hyderabad have played a key role in its social and economic development. It is the location of such institutions in metropolitan cities which give them a distinctive character as urban centres and distinguish them from lower order urban settlements. There are a number of such multi dimensional institutions in Hyderabad but the two most notable among them and which have established themselves as institutions of national importance are the Osmania Graduates' Association and the Andhra Mahila Sabha. These two organisations are the products of two different political and cultural situations and still carry the mark of their cultural distinctiveness. The Osmania Graduates' Association and its Exhibition Society are the products of the former State of Hyderabad, whereas the Andhra Mahila Sabha which initially had its headquarters in Madras started functioning in Hyderabad from 1958 A.D. after the formation of Andhra Pradesh in 1956 A.D.

Osmania Graduates' Association (Exhibition Society, 1932 A.D.)

On the 25th November, 1932 A.D., a few graduates of the Osmania University got together and decided to form an Association with a view to work for the integrated development of the erstwhile Hyderabad State, particularly in the field of education and for the cultural, social and economic growth of the State.

The Association mainly worked through four important committees, viz., the Economic Committee, Municipal Committee, Educational Committee and the Political Committee.

In order to promote rapid industrial and economic development of the erstwhile State of Hyderabad, the Economic Committee recommended to the Association to constitute an Exhibition Society and hold annual exhibition with a view to developing industrial potential of the State by bringing manufacturers and the consumers together and to popularising the mulki industries. The Exhibition Society was registered under

the Societies' Act in 1938 A.D. and the first practical step taken by the Economic Committee of the Osmania University Graduates' Association towards economic evolution and stability of the country was the inauguration of an Exhibition of the Industries of the Nizam's Dominion in 1938 A.D. (1345 F) which has become an annual feature ever since. It has now become not only a guide post to many industries, large and small, but also a light post to a lot of artisans today. This All India Industrial Exhibition has been acclaimed as the largest multi-purpose Industrial Exhibition in the country in variety, scope and display.

This Industrial Exhibition attracted a tremendous response from all sections of the society of the State manufacturers, cottage industries, wholesalers, retailers, consumers and even the Government departments which make use of this opportunity to publicise their activities and enlighten the public on the nature of their activities and their achievements. The Exhibition attained its greatest success in 1940 A.D., when even the Nizam decided to visit and remarked:

"Today, 10th January, 1940 A.D., I visited the Industrial Exhibition of Hyderabad and was very much interested in all that I saw there and congratulated the Government on the different types of work, which the various branches of the administration are carrying on with great zeal and energy and wish the whole 'Show of Article', great success in future. I also appreciate the labour of the organisation of the Economic Committee in this connection."

1340 F. Exhibition

Nizam-VII

By the year 1946 A.D., the Exhibition developed and expanded to such an extent that the place in the Public Gardens where it was organised was not sufficient for its expanding needs for space. Hence, in the year 1946 A.D. with the permission granted by Sir Mirza Ismail, the then Prime Minister of Hyderabad State, it was shifted permanently to its present spacious site of 32 acres in the heart of the City of Hyderabad which was then known as "The farm land of the Patel" (*Patel ka Kheth*). The site is within half a mile from the Hyderabad broad gauge railway station and is easily accessible from

Kachiguda Railway Station (metre gauge) and also from Begumpet Airport. It is very near the nerve centre of communication and business activities. It is surrounded by large hotels and close to important Government offices.

Exhibitors and stall holders are entitled to railway concession under the Indian Railway Association Coaching and Goods Tariff for transport of exhibits to the Exhibition site. The forum of Exhibition provides an excellent opportunity for publicising and promoting sales, disseminating information relating to agriculture, industrial and economic growth. In the inaugural year the Industrial Exhibition had 100 stalls and nearly 50,000 visitors came to see the Exhibition. The number of stalls have increased to nearly 2,000 and every year more than 20 lakhs of persons visit the Exhibition from 1st January to 10th February and the average daily gate money received by the Exhibition Society amounts to over Rs. 20,000. The sale of stalls alone nets an income of Rs 10,00,000 (one million). The total income to the Society from this Industrial Exhibition after deducting all expenses amounts approximately to Rs. 1.20 million.

The Exhibition is now of national importance and has gained all-India stature. Almost all important industries, both from private and public sectors of the State, participate. Products of wide varieties from machine to toys and from all over the country representing different States are displayed in the Exhibition. It is indeed a cross section of the products of large scale, small scale, cottage industries from Kashmir to Kanyakumari and from Gujarat to Assam.

With the corpus of funds available to the Exhibition Society through this Industrial Exhibition, it has, besides promoting economic and cultural activities, organised educational activities in a big way. It has started six major educational institutions, both general and technical, to impart education to girls and boys up to undergraduate level.

On account of its dynamic and diversified activities the Exhibition Society received handsome tributes at the time of its Silver Jubilee in 1957 A.D. from Dr. C.D. Deshmukh, the then Chairman of the University Grants Commission who, in his message, observed :

"I am glad to pay tribute to the wide coverage of its work and the vitality in social service that it has displayed. I wish there were such alive associations in other parts of India. If Indian Universities are to play their appropriate role effectively *vis-a-vis* the State and Society, their alumni must in addition to their individual contributions worthy of their University instruction, make a collective contribution to public life through just such an organisation as your Association."

Andhra Mahila Sabha, Hyderabad (1958 A.D.)

To train women efficiently and to harness their skills and services in the nation-building activities of our country, is the motto of the Andhra Mahila Sabha. In keeping with these objectives, the Andhra Mahila Sabha tried to organise its services from the year 1937 A.D. first at Madras and later at Hyderabad in the most important fields of education, health and welfare. The Andhra Mahila Sabha has kept in view the need to concentrate on socially, economically and physically handicapped sections of the population. Under the dynamic leadership of Mrs Durgabai Deshmukh, one of the foremost social workers of India, it has established a fine reputation in the country.

Andhra Mahila Sabha is one of the most versatile and dynamic voluntary organisations in the country for the destitute, deprived and handicapped women and children, and has opened up diverse opportunities of employment for them by organising training programmes for them in various skills in the field of cottage industries, nursing, child welfare, nutrition, teachers' training, etc.

The Andhra Mahila Sabha was established at Hyderabad and the city became the headquarters of the Sabha's activities in 1958 A.D. Before the construction of its present spacious campus in 1963 A.D., it started its activities in a rented building. The first programme it undertook was to organise an institute to train women for a period of one and half years in such skills of handicrafts as, weaving, dyeing and printing of textiles, leather work, cane and bamboo work, toy making, book binding and packing techniques.

Recruits were drawn from all the southern States, from

Kerala, Karnataka, Tamil Nadu, Pondicherry and Andhra Pradesh. They were provided with a stipend of Rs. 80 to cover their boarding and lodging charges. This Regional Handicrafts Training Institute has been sponsored by the Government of India through its All India Handicrafts Board in the Ministry of Commerce and Industry. The Sabha trained nearly 500 women who were mostly socially handicapped, being destitutes, deserted or widows. The Government of India continued to provide maintenance grants to meet both salaries to the staff and stipend to the students. Almost all these trainees after they left the Institute have been employed by virtue of the skills they gained in their training. The Sabha now runs a hostel also to provide accommodation for the trainees of the Handicrafts Institute.

Among its diversified educational and technical training programmes are the condensed educational courses up to X class standard and courses in midwifery, nursing and teachers' training. This is both a boon and a blessing for women whose education was interrupted by marriage or other circumstances, and who were later overcome with poverty, widowhood or desertion and were forced to earn their livelihood and support their children. Women who completed this condensed course and passed successfully are recruited for job training as either auxiliary nurses, midwives or teachers in the primary schools or gram sevikas.

The programme to develop the Mahila Sabha Campus got an impetus in 1960 A.D. when the Government of Andhra Pradesh gifted to it a 4-acre site near Vidyanagar metre gauge railway station on the University Road. The construction of the first group of buildings including Assembly Hall, Hostel, Regional Handicrafts Training Institute, and Handloom and Weaving workshops, started in the year 1961 A.D. The buildings were completed in 1963 A.D. at a cost of Rs. 500,000. The completion of these buildings gave a great boost to the activities of the Sabha. In 1963 A.D., it started the Auxiliary Nurse Midwives' training programme and the trainees are recruited from almost all the districts of Andhra Pradesh, mostly from Telangana and other backward districts. It has also recruited qualified and competent staff to impart training in this course.

The year 1965 A.D. witnessed the introduction of various new activities to provide education starting from the age group

of 3 to 5 (kindergarten school), i.e., *Sisu Vihar*, 5½ to 14 (Primary and Upper Primary School) and condensed courses for adult women (18 to 45) and a teacher training course both for Junior Basic and Senior Basic Teachers. The kindergarten, primary and upper primary classes have on their rolls a total of 500 children. The Sabha has trained about 800 teachers who are leading a useful life besides serving the country in their humble capacity as teachers.

Since 1966 A.D. the Andhra Mahila Sabha commenced to organise its activities in other districts of Andhra Pradesh, outside Hyderabad. In 1966 A.D., it started the first batch of training of Auxiliary Nurse Midwives at Mahboobnagar as well as at Sangareddy in the same year. Another major scheme started in the same year was the training programme in General Nursing at Adilabad and Srikakulam. With a view to providing opportunities for further education and to enable them to continue to provide higher education to working women and those who are employed in various private and public sectors' institutions, the Sabha started an evening college in 1966 A.D. The women, after their working hours, can take advantage of this college. In the year 1967 A.D., the Osmania University accorded affiliation to this evening college. The University Grants Commission also accorded recognition by making grants available to this college. It is now a full-fledged college and provides instruction in P.U.C., Intermediate and B.A. courses.

Another landmark in this line was the establishment in 1968 A.D. of the Andhra Mahila Sabha Arts & Science College for Women. The college is well equipped with hostel, library, laboratory, and lecture room facilities. Within a short span of a decade, it has earned the reputation of a leading collegiate institution for the girls in Andhra Pradesh. In 1971 A.D., a Teachers' Training College was also started by the Sabha.

The Andhra Mahila Sabha, because of its dedicated services to the cause of the deprived and handicapped women and children has won national and international recognition. It has received generous support from the Government of India and the State government, from various agencies of the U.N.O. such as UNICEF and WHO, and many Charitable Trusts and private firms in India and abroad such as H.E.H., the Nizam' Charitable Trusts, Sarwaraya Trust, War on Want, London,

Vazir Sultan Tobacco Company, Andhra Bank and Singareni Collieries.

Besides the financial support it receives from the State government and the Government of India, many of its activities are supported by international agencies. The important among these programmes are Mobile Food and Nutrition Unit, Functional, Literacy, Fertility Study and Careers for women in Engineering and Science. The Mobile Food and Nutrition Unit is always busy in executing a series of programmes at different centres both in the urban and rural areas demonstrating the actual preparation of different recipes suitable to the area and using the materials easily available and within the means of the clientele. In the urban area preservation of fruit in the shape of marmalades, jams, jellies and crushes is demonstrated, while in the rural areas special and diverse preparations involving locally available cereals, pulses and vegetables are demonstrated ensuring that the nutritional value of the various ingredients is not lost and balanced nutritive preparations are popularised. The unit is active round the year.

The latest notable addition to the activities of the Literacy House of the Sabha is the project on non-formal education of rural women. Under this project, which is financed by the World Literacy of Canada, two blocks have been selected for implementation of the programme, *viz.*, Pattencheru of the Medak district which is typical of a dry area, and Ganapavaram of the west Godavari district which is primarily an irrigated area. In each of these blocks, a chief organiser assisted by five organisers is incharge. Women's groups are formed in each of the five villages given to each organiser and information is communicated to the members of these women's groups in a non-formal way by the organisers. The topics which are covered in these programmes are wide in nature, including family welfare, sanitation and hygiene, mother and child care, nutrition, general health, agriculture and allied vocations.

With a view to having the advantage of a wider expertise and involvement in the programme undertaken by the Sabha and Literacy House, the universities of the area, particularly the Shri Venkateshwara University, Tirupati and the Agricultural University, Rajendranagar, have been drawn into co-operate with the Sabha and Literacy House in the implementation of

the Farmer's Functional Literacy programmes in the respective districts where the universities have the necessary infrastructure.

In order to inform the public in general and the life members and other well-wishers of the Sabha in particular about the Sabhas' activities from time to time, the Sabha runs a monthly magazine which was once styled as 'Mahila', and has later been renamed as 'Vijay Durga'. Progress of the various institutions and projects and significant events and success stories are reported in the columns of this journal, in addition to articles of general, social and cultural interest.

The various institutions of the Andhra Mahila Sabha function like a joint family. Each institution of the Sabha puts its resources, its donations, its grants and its collection through subscription, fees, etc., in a common pool and keeps them in trust with Andhra Mahila Sabha Trust Board and this is principally the secret for the success of the financial management of the Andhra Mahila Sabha's schemes, projects and institutions.

CLUBS

Clubs are viewed as important social institutions and are the products of specific historical circumstances. In India they are the products of the colonial period and are patterned on the British model. There have been significant modifications in these institutions and they continue to remain elitist institutions functioning as major recreational centres and meeting places for the upper and upper middle income groups. The diversity of social groups in the twin cities and their stratification are well reflected in the clubs of the twin cities. There are a large number of sectoral and secular clubs in Hyderabad-Secunderabad but we have selected a cross section of prominent secular clubs which historically and socially are the most important ones.

1. Secunderabad Club,
2. Nizam Club,
3. Fateh Maidan Club, and
4. Lady Hydari Club.

Secunderabad Club (1878 A.D.)

Secunderabad Club has the distinction of being the oldest club of Greater Hyderabad. It is now more than one hundred

years old and is considered to be one of the best clubs of the country. It was originally founded as a cultural and recreational centre for the British army and civilian officers of both Hyderabad and Secunderabad.

The Secunderabad Club was first established on 26th April, 1878 A.D. in the compound of Tivoli Theatre and was known as Secunderabad Public Rooms. In 1888 A.D., it was renamed as Secunderabad Garrison Club and Secunderabad Gymkhana Club but after purchasing the present land in December 1888 A.D., it was called "United Service Club". In 1903 A.D., it was given the present name 'Secunderabad Club'. The present site of the club belonged to a citizen of Secunderabad, Mr. Samuel France, which was disposed off by his heirs to Shri Seth Lachmi Das Lachman Das. Later on, Nawab Ghalib Jung Laeqqudoula Bahadur purchased it for 14,000 rupees in Osmania currency. Afterwards, he sold it to the club for the same amount. It is said that Sir Salar Jung-I, Mukhtarul Mulk granted a huge amount for the purchase and renovation of the old building of the club which was completed before 1898 A.D.

The membership of the club was restricted to British officers and Europeans, as only:

"Civil and Military Officers in the service of the British Government, quartered in Secunderabad, Bolaram, and Chudderghat, are entitled to become members, others not in the service of Government and who wish to join being balotted for as honorary members."

President and Secretary of the club alone could be the President and Secretary of the Race Club. Later on, the membership was opened to those Indians, who were deemed to be gentlemen of culture and position, irrespective of caste and creed, members of nobility, businessmen of renown and Gazetted Officers of the State. It also runs a Sailing Club and a Golf Club. The Sailing Club is located on the northern shore of the Hussain Sagar tank and the Golf Club at Bolaram.

The Secunderabad Club represents the impact of Western culture on the Indian elite. Most of the amenities available

in the club are of Western style, the games and other entertainment organised by the club are also West-oriented. Facilities are available for tennis, badminton, billiards, swimming and for playing cards. The club is known for its cocktail parties, ball room dancing and musical evenings for western music. It, no doubt, organises, occasionally, oriental evenings, such as Diwali party or a Ghazal night but its functions remain predominantly oriented to Western culture which has been, by and large, imbibed by a certain section of the elite in India. The armed forces of India still constitute a very important component part of the club, as all those officers of the armed forces who are posted in Hyderabad-Secunderabad automatically become members of the club.

Although the membership of the club is open to all, it is largely drawn from among the elitist section of the society but, of course, covers diverse sections of the society. Its membership is much sought after by senior executives of business and industrial firms and senior officers of the State and Central Government. It has over 2,000 active members and more than 700 are on the waiting list.

The Nizam Club (1884 A.D.)

The Nizam Club was established on 17th Aban, 1293 Fasli (26th September 1884 A.D.) and was named after the Nizam of Hyderabad, as it enjoyed the patronage of the Nizam's Government.

The establishment of the Nizam Club has an interesting background. In the year 1869 A.D. when His Highness Nawab Mir Mahboob Ali Khan Bahadur, Asif Jah-VI, ascended the throne of Hyderabad State, there were only two clubs in Hyderabad. The 'Hyderabad Club' and in Secunderabad, 'The Secunderabad Club'. Both these clubs were controlled by Europeans and its membership was exclusively limited to them. Just about this time (1878 A.D.), a certain outstanding noble happened to apply for membership to the Hyderabad Club, but he was black balled. This incident hurt the feelings of all the nobles in the State, particularly, Nawab Mir Laiq Ali Khan Bahadur, Salar Jung-II, the then Prime Minister of Hyderabad State. Consequently, he decided that a first rate club should

immediately be established in Hyderabad, to which Indians, men of culture and position, (nobility, businessmen, gazetted officers, etc..) could be admitted irrespective of caste and creed. It was also thought that such a club, in addition to various other advantages, would also foster a spirit of solidarity and co-operation amongst people of the State/City coming from different walks of life. Thus, a committee was formed immediately to frame the rules and regulations for the club. As was the practice in those days, Nawab Salar Jung-II, the Prime Minister, submitted a *Maruza* (request) to His Highness the Nizam for the grant of permission to establish the club after the founder of his dynasty which was soon granted. The club was inaugurated on Friday, the 26th September 1884 A.D. and named the 'Nizam Club'.

Established as an indignant reaction to the denial of membership to an Indian by the European-managed club in Hyderabad the club soon became a central place for the residents of Hyderabad and Secunderabad City—gentlemen of culture and position to meet during their leisure hours to take part in indoor and outdoor games and to inculcate unity and a feeling of cordiality among officials, non-officials, *jagirdars* and nobles of the Dominions of the Nizam.

Since the club was established in accordance with a *Farman* issued by the Nizam, the Prime Minister of the State was named its ex-officio President. This rule was subsequently deleted and the President is also now elected annually along with the Secretary and other office-bearers of the club.

Temporarily the club was housed near Abid Circle. The membership of the club soon swelled. It acquired its present spacious premises opposite the State Legislative Assembly and Ravindra Bharathi at a cost of Rs. 30,000 (Osmania currency) from one Mr. Gauntlet and moved into it in 1906 A.D.

The club showed remarkable progress and improvements under the Secretaryships of Nawab Hakimuddoula Bahadur and his successor Nawab Sir Nizamath Jung Bahadur. The elegant banquet hall of the club was constructed through his efforts and is a living tribute to his versatile and organisational ability.

Since the Nizam Club was founded on western lines it attempted to provide the same facilities available in the

Secunderabad Club, but it contrasted sharply in its cultural setting. Both the clubs represented the elite, while the Secunderabad Club represented Western values, the Nizam Club was traditional and Oriental in its outlook. This difference was reflected in the cuisine. While the former was known for its Western dishes, the latter earned a reputation for its Oriental (Daccani and Mughlai) dishes. This difference in the outlook of the two clubs is still maintained. Members of both the clubs are highly educated but the modernity of the Nizam Club is tempered with traditional values, whereas those of the Secunderabad Club show a decided preference to Western ways of life.

The Nizam Club has more than 1,000 members and it has also, like the Secunderabad Club, a long waiting list.

Fateh Maidan Club (1963 A.D.)

In order to fully understand and appreciate the role of Fateh Maidan Club in the Society of Hyderabad, it is necessary to know some details about Fateh Maidan itself and its historical importance as it reflects upon the club which bears its name. This information would add to the glamour attached to the club.

The Fateh Maidan (Plain of Victory) is a fine plot of land, beautifully turfed and paved by Major Rock, Commander of the Army of Nizam's Dominions and Colonel Neville, Commander and Sir Afsar-ul Mulk. It is about half a mile square in extent. The Maidan situated at the foot of the Black Rocks (Naubat Pahar and Kala Pahar) received its name from one of Aurangzeb's Generals, who defeated a body of Sultan Abul Hasan's troops here in 1687 A.D. Later on, it was a polo and general recreation ground maintained by the Military Department of His Exalted Highness Government.

In 1899 A.D., Dewan Bahadur Seth Ram Gopal Malani, a munificent benefactor of Secunderabad, donated the Sports Stadium on the Fateh Maidan and named it after the then Nizam, H.H. Nawab Mahboob Ali Khan Bahadur, and was called 'Mahboob Grand Stand'.

According to 'History and Legend in Hyderabad' (1953 A.D.) Fateh Maidan has been described as follows :

"Fateh Maidan is Hyderabad's public room where all visiting celebrities are received, entertained and often ovated. Like Rome's 'Piazza Venezia' and Moscow's 'Red Square', it has also been the approved venue of important functions and like Hyde Park in London, it is taken for granted as the usual forum of all worthwhile public meetings."

On its left flank is a Clock Tower and a Swimming Pool and across the roads are the Hyderabad State Museum and the Public Garden which enhance its importance. The Stadium is now known as Lal Bahadur Shastri Stadium.

In the evenings, its ground is used as a lawn by the members of the Fateh Maidan Club, established in 1963 A.D. and located in a portion of the Stadium. The club caters to the needs of many associations by providing tea, lunch, dinner, etc. A large percentage of the membership consists of members from the business community, specially Marwaris, advocates, judges, doctors, university teachers and politicians, mostly from Hyderabad.

On several occasions—ceremonial or informal—people belonging to different sections of the society, speaking different languages and following different professions in life, meet on the dining table or sit together on the expanding lawns of Fateh Maidan to talk about different matters of interest or current topics including political topics; but in almost all the cases the discussions end without any bitterness and usually promote good relations and friendliness.

The club has a library of its own containing 5,000 books, mainly detective stories, novels and on religion. It runs a bar for its members who actively take part in billiards, cards and tambola. The present number of the members is 2,300. Whenever a member of the club is transferred, he is treated as a non-resident member.

Along with the club, but quite independent of it, is the Andhra Pradesh Sports Council housed in the same building, which functions throughout the year by conducting sports and games like cricket. It organises the Test matches that are conducted in Hyderabad. The club also caters to the needs of the Council.

Lady Hydari Club (1901 A.D.), Bashir Bagh

The Lady Hydari Club or 'The Hyderabad Ladies Association Club' as it was originally called, was started in 1901 A.D. through the combined efforts of Lady Hydari, Cassonwal Ker, Begum Khadive Jung and Lady Glancy, to enable English and Indian ladies to meet together in a friendly manner with perfect equity and with mutual respect and affection. It had succeeded wonderfully well in these respects. Owing largely to the efforts of Lady Hydari, a site was secured opposite Bashir Bagh Palace, Bashir Bagh and plans were made to erect a permanent building in a central and attractive position. The foundation stone was laid by Lady Barton on 29th November, 1929 A.D. and the grounds opened formally by Her Excellency Lady Irwin on 17th December, 1929 A.D. The foundation day of the club is now celebrated as the annual day with great gaiety and colour. The sole idea of the establishment of the club was to allow the 'purdah observing ladies' to mix freely with other ladies and to have social contact with them. The building of the club was so designed and constructed as to function like a screen in order to make sufficient allowance for privacy. In its early stages, the club flourished largely due to the interest evinced in its development by such distinguished ladies like Mrs. Sarojini Naidu, Lady Tasker, Lady Gideon, Miss Amina Pope, Miss Linell and Princess Durre-Shahwar. Mrs. Vijaya Laxmi Pandit and other prominent ladies also visited this club.

While it did not serve the function of encouraging social contacts among ladies, its more important role was to set into motion a process of modernisation among the elitist sections of the local female society. The club succeeded in inculcating a modern outlook among them which has been able to sustain the club and its activities in the post-Independence period.

The club organises diversified activities for its members. Besides indoor games such as table-tennis, card games, it runs tennis, shuttle and badminton courts. It has recently introduced tailoring and cookery training programmes. It participates actively in running welfare programmes for the lepers and the destitutes.

It is interesting to observe that the important clubs of the

town do maintain a good though small library. The Lady Hydari Club has also recently acquired one.

The club rents out its premises to members and non-members for wedding functions which has become one of its main sources of income. It is a financially affluent club and donates liberally to welfare activities.

There are, at present, about 230 members of the club who actively participate in the programmes of the club. Membership is not restricted and any lady belonging to any caste or creed or strata of Society can register herself as a member of this club. At Present, the President of the club is Mrs. Masooma Begum, whose mother, Mrs. Khadive Jung, was one of the founders of this club, and for the last six years, Mrs. Iqbal Husain has been the Secretary.

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Suharwardiya, It is one of the *Sufi* orders. The *Sufis* are classified into four prominent *silsilas* or lines, viz.: (1) *Qadariya*; (2) *Chishtiya*; (3) *Naqshbandia*; and (4) *Suhrawardiya*. As they exist in India, there is no basic difference between them, except for a few minor details which distinguish them from each other. Their fundamental source is the Holy Quran and the traditions of the Prophet but the rituals applied for obtaining the communion of God are of varied nature just like the modern universities where students take different courses for obtaining a particular class of degree.

According to Islamic thought, a *Sufi* is one, who is fired with Divine love and who is a true devotee of God, is constantly impatient to seek nearness to God. Briefly, Sufism means a highly pious and enlightened way of life.

In the popular sense, sufism is known as mysticism in the west, but it is not on par with the conception, which the word 'sufism' actually carries in Islamic parlance, as Prophet Muhammad is regarded by all the *sufis* as the founder of sufism, and next to Ali, Hasan of Basra occupies the most important position in the chains of the *sufi* orders. He is regarded as the spiritual head of *Qadariya*, *Chishtiya* and the *Suhrawardiya*.

Hakeem Ghulam Husein Khan Dhalvi, 'Gulzar-e-Asafia', p. 338, Lucknow Press, 1308 A.H./1889 A.D.

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'Sandal' is actually the paste of *Sandal* wood or *Chandan* which has a

low but permanent type of fragrance and was commonly used for bathing purposes before soaps came into use in India.

The Muslims who had adopted many Indian customs and manners started using *Sandal* for bathing purposes. Powders and pastes of different types (like *Chiksa*, *Mehndi*, *Haldi* and *Sandal*) are used even now on the occasion of marriages in Muslim families and were used in very early periods also. Like wise, *Sandal* paste was used to smear the earthen pots, cloth, covering the graves and also for rubbing the graves or washing them, particularly, on the anniversary days. This was called '*Sandal Mali*' (Mali from Malidan, meaning rubbing). This *Sandal* for rubbing and washing was brought in a procession and the whole affair was later called '*Sandal*' in the sense of the first day of anniversary when rubbing and washing of the grave with *Sandal* is done.

Fatehā (Ar) : In Arabic it means opening, i.e., the lines with which the Qur'ān starts.

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Gopuram, Tallest one is called Raj Gopuram. Gopurams are the ornamented gateways on the four sides of the compound wall. Just like its architecture it is specially designed depicting the various anecdotes and traditional parables connected with the deities in the present and the previous incarnations. This gateway has an imposing structure with a tall temple.

Mandapam (Porch) : A many pillared roofed hall of stone open on all sides, generally used for special religious programmes, such as to commemorate birthday and marriage ceremonies of the deities or used on other important religious functions in the temples. In large temple complexes there may be many mandapas, such as, ardhmandapa, mahamandapa, kalyanamandapa, mukhamandapa etc., peripherally arranged around the main sanctum group, and they are often named after the purpose for which they are used, viz., Utsava (festival), Kalyana, Nritya (dance), Sabha, abhishekhamandapas, etc. Many of the large temple complexes include hundred and thousand pillared mandapas also.

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Karen Isaksen Leonard, *'Social History of an Indian Caste'*, p. 23, 1978, University of California Press.

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Bhairo Chakra : Bhairo means Supreme God and Chakra means wheel. All Vaishnava temples have a Chakra of Lord Vishnu as a pinnacle of the temple. The Chakra is, of course, one of the sacred emblems of the Buddhists, the Jains and the Hindus. The Chakra is deemed by scholars to have been evolved from the Swastika. This is an old world symbol, formed by four short lines of direction to the four points of the cosmic cross (卐) symbolising the apparent movement of the sun from east to west, which afterwards became the symbol of life and of man's material prosperity. The mystical meaning of the Chakra is thus explained in the Upanishads : "As the spokes of a wheel are attached to the nave, so are all things attached to life. This ought to be approached with faith and reverence and viewed as an immensity which abides in its glory. That immensity extended from above, from below, from behind and from before, from the south and from the north. It is the soul of the universe; it is God Himself". With the Buddhists and Jains, the Chakra is "the wheel of the law", and with the Hindus it is "the wheel of life". It is, as will be remembered, the discus of Vishnu, called Sudarshan Chakra. (From : *The Antiquities of Kulpak* by T. Srinivas—Paper read on 24th Nov. 1915, *The Journal of the Hyderabad Archaeological Society*, Vol. 1916-20).

Satguru Pershad (Advocate), *'Farkhund-e-Bunyad-Hyderabad'*, p. 68. Telugu-Urdu Academy of Science and History, Hyderabad, Andhra Pradesh.

Krovi Ram Rau, *'Mahankali Jatra'*, July 14, 1968, *Deccan Chronicle*. Ratnam, K.V., "City mirrors an ancient faith inviolable truth". *Mahankali Jatra'*, July 27, 1975, *Deccan Chronicle*.

Because Lord Venkateshwara, according to recent tradition is known to be Lord Vishnu, all the rituals in Tirupathi and other temples of Lord Venkateshwara are followed after Vishnu Agama Shastra.

Raj Gopalan, T., '*Richest shrine in country*', Temples of Andhra Pradesh—Magazine section, Deccan Chronicle, Sunday 4, 1970.

Rajagopuram—Towering lofty edifices, some times nine or eleven storeyed, and soaring to a height of about 150 feet.

Garudalaya—A mythological bird, the vehicle of the gods.

Sri Mandalaya—Chief Executive Officer, *Sri Venkateshwara Temple*, (manuscript), Hindustan Charity Trust.

The main difference between the beliefs of the Digambaras and Svetambaras is that, while the former deny to women the hope of attaining Nirvana, the latter assert that women are not in any way debarred from obtaining final redemption. Svetambaras keep the eyes of the idols open, where as Digambaras keep the eyes closed. The idols of Svetambaras have a trace of loin cloth while the idols of Digambaras do not have any trace of loin cloth and are kept naked. When the idol is in a standing posture, Digambaras do not cover the nudity while the Svetambaras cover it, Digambaras do not offer flowers to the Idols but Svetambaras do Svetambaras perform Puja at nine places of the idol, while Digambaras perform puja only at the feet of the idol.

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- (1) Sarojini Naidu Vanita Maha Vidyalaya, with a strength of about 3,000 girls, established in 1962 A.D.
- (2) Lal Bahadur College, Warangal, established in 1970 A.D.
- (3) Sardar Patel College, Secunderabad, established in 1970 A.D.
- (4) Sri Venkateshwara College, Suryapet.
- (5) Sri Laxmi Narsimha Swami College, Bhongir, Nalgonda Dist.
- (6) Kasturba Gandhi College for Women, Marredpally, Secunderabad, established in 1973 A.D.

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Mrs. Iqbal Hussain (By Interview), '*Lady Hydari Club*', 29th October, 1979 A.D.

Conclusion

IN THE RESUME we have sought to expatiate the points taken up under certain headings which formed the subject matter of the relative chapters and so it would be redundant if in this chapter also we deal with the same points. However, as the reader will find that in writing about the City of Hyderabad we have laid emphasis on not only its origin and growth but also on the inherent elements like the sections of the people living in the city. The forums of their social, cultural, educational and religious activities which have naturally given colour and beauty to the shape and size of the city they built and the names of the localities of the city which are in reality an un-written record of the influence wielded by the people who lived there, built the localities and gave them those names according to their languages they spoke and the mixed culture they followed.

Hyderabad, since its inception, has attracted many people who readily settled down in it because of its pleasant climate and peaceful atmosphere and the facilities that had been originally provided by the founder Muhammad Quli Qutb Shāh, who had prayed :

در شہر لوگان سوں سمور کر - زکھیا چون تون دریا میں منیا سیج
(محمد علی قطب شاہ)

and it has been, it seems, granted and the city has since then remained thickly populated and growing in size and number of inhabitants,

According to the Census of 1971, it is the fifth city in India in terms of population (more than 1.7 million). Since

1956 after the State's reorganization, when it became the capital of the larger linguistic State of Andhra Pradesh, it has undergone extensive growth in several fields—population and economic, educational, industrial and commercial development. The emergence of the suburban settlements have added to the size of the city and expansion of industrial areas and construction of factories has added not only to the area of the city but also to the number of inhabitants. Now a number of such suburban areas have grown into regular satellite towns.

Growth in population of the city has created a number of problems, particularly, housing problem and in such cases usually vacant lands around the city were utilised for the development of colonies and the new colonies created the problem of transport and conveyance. As the Municipal Corporation or the Government did not follow a particular policy to preserve the historic importance of the city, all centres of attraction for the people were gradually transferred from the old city to the newly developed parts. As a result, Hyderabad City began to lose its importance as it remained only a neglected area where slums grew, old buildings dilapidated and trade, commerce, industries and Government offices were shifted to the new city.

Since we are interested in the historic importance of the city and would like to see the monuments and other special features of the city to remain as they are, we suggest that the Government, the Corporation and the residents of Hyderabad may adopt all possible measures to preserve these special and extra-ordinary features which have made Hyderabad a great and important city for centuries.

We suggest that :

- (a) The old city should be allowed to have as many centres of attraction and activity in the fields of trade and commerce, industry, education, art and administration as it is necessary to keep this part of the city as developed and posh as necessary.
- (b) To check the haphazard growth of the city and to plan the development, removing slums, widening the roads and utilizing vacant lands of old palaces for residential complexes.

- (c) To provide water supply, street lighting and good drainage system for this part of the city.
- (d) To restore the old monuments and maintain old buildings to keep the traditional architectural quality of the city.
- (e) Not to allow high-rise or multi-storeyed buildings in the old city area which will not be in conformity with the architectural beauty of the old buildings.
- (f) As regards place names, we suggest that no change should be made in the old names of places, as they are of historical value and refer to the regional evolution of culture due to the interaction and meeting of different sections of the people. These names are a record of great importance, dialectical wealth and throw light upon the unity developed from the inter mixture of diverse physical and cultural elements through a period of centuries.

Another important feature on which we have laid stress in this thesis is the cultural development that took place in Hyderabad since it was founded by the Qutb Shahi King. Perhaps Hyderabad is the only city in India where the north and south have met, mixed and developed together. If any person interested in this matter stands at any cross roads of the city like Abids, Sultan Bazaar or Afzal Gunj, he will be surprised to see among the people walking on the road, men and women from all parts of India dressed in their regional and traditional style, speaking their own languages and believing in different faiths. More surprising is the perfect understanding and the peace and harmony in which these heterogeneous groups of people live in the city. Thus, the City of Hyderabad is, in the true sense, not only the confluence of the north and the south but also the contact zone of the different cultures prevalent in the northern, western, eastern and southern parts of India.

The Qutb Shahi and the Asaf Jahi rulers of Hyderabad had great tolerance and love for their people irrespective of caste and creed. They patronised all sections and communities of

people and the languages they spoke and the creeds they followed. As a result, a special mixed culture had developed here which was called the 'Dakhni Culture'. The people of Hyderabad are the successors of these rulers and also the traditions and it is for them to keep it alive, maintain and develop, as it is a proud heritage for them.

The institutions, whether religious, social, cultural or educational, which have been described in this thesis, have played an important role as the forums of the activities of the people who lived in such a great city and have developed such a grand culture. Thus, they too deserve to be continued and used for the same purpose of developing a united society from the diverse, ethnic, racial, religious and social sections of the people living in this famous historic city.

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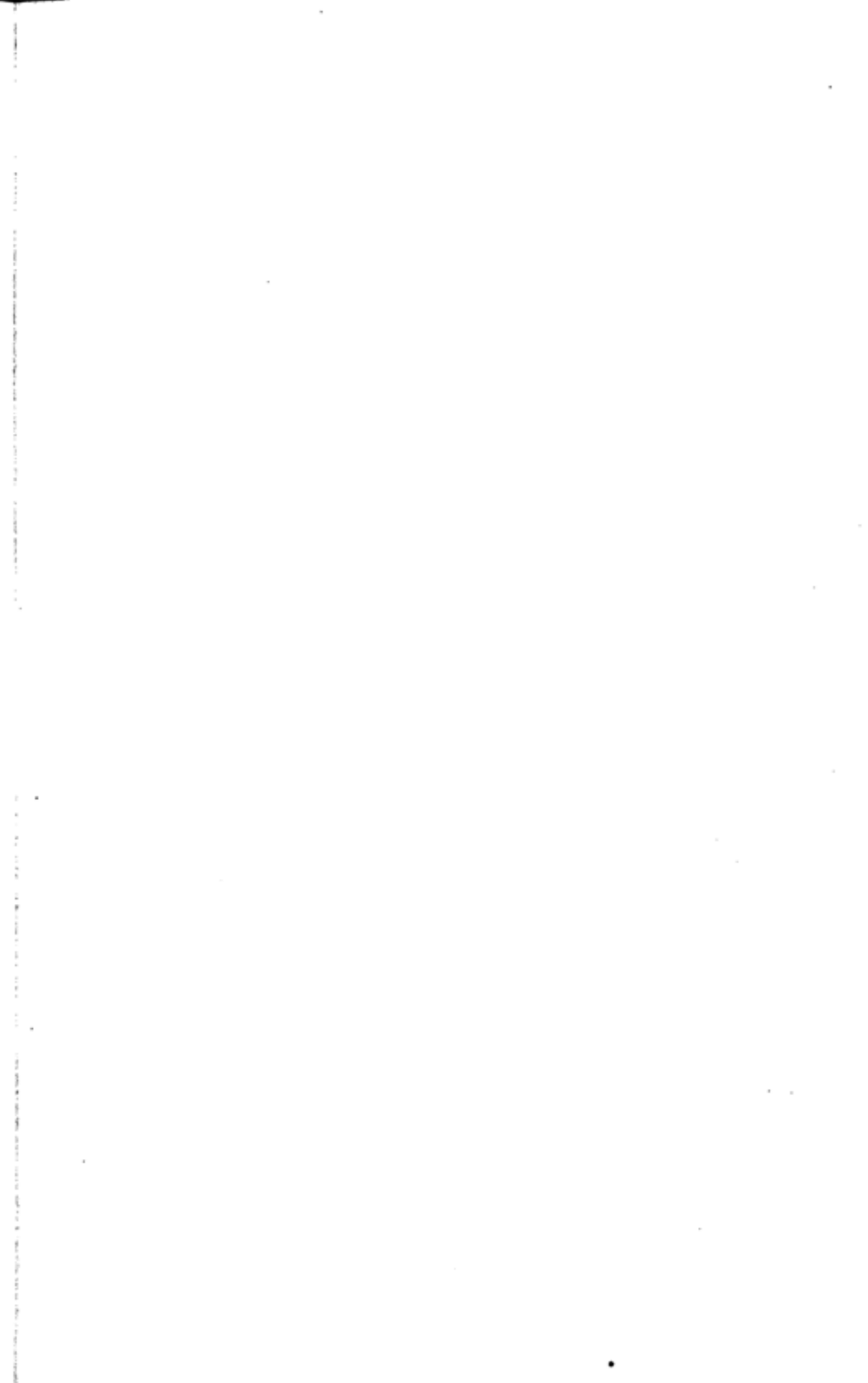
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